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The Indiana Jewish POST & OPINION

Volume 56, Number 32

May 2, 1990 ♦ 7 Iyar 5750

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HS HomeStyle



Guidelines for choosing a contractor

Builders Association of Greater Indianapolis Inc. provided the following guidelines for choosing a contractor.

Once you have thought about the type of house you want, where should you look for a builder? First, the real estate section of your news-

paper is a good starting point to learn which builders are active in your area, the types of homes they are building, and the prices you can expect to pay.

In addition, your local home builders association has a list of reputable builders who construct well-

built products. Members of such organizations often subscribe to a code of ethics. Local real estate agents may also be able to aid in your search.

Ask friends and relatives for recommendations. Ask about builders they have dealt with directly, or ask

them for the names of acquaintances who have recently had good experiences with a builder. Once you develop a list of builders, find out about their reputations and the quality of work. Recording all such information — as well as your

Continued on next page

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Guidelines for choosing a contractor

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own impressions — about specific builders and home in a notebook helps to make comparisons later.

The best way to learn about builders is to visit homes they have built and talk to the owners. Ask builders on your list for the addresses of their recently built homes, subdivisions, or townhouse or condominium complexes. At the very least, drive by and see if the homes are visually appealing.

Look at homes that are the same styles as you plan to buy — if you are interested in a two-story homes rather than split levels. Visit on a Saturday morning when people are outside doing chores or errands. Just introduce yourself and say you are considering buying a home from the builder who built their home. Consult more than one home buyer for each builder; the more people you talk to, the better the cross section of opinion you'll get.

Ask people if they are happy with their homes and if the builder did what was promised and did it in a timely manner. Ask if they would buy another home from this builder. Usually, people tell you if they are pleased with their homes. And if they are not, they'll probably want to talk about it.

When examining a home, look at the quality of the construction features. Inspect the quality of the cabinetry, carpeting, trimwork, and paint. If you feel incapable of judging such things, take a knowledgeable person along with you.

Always keep value in mind when shopping. Just because a home is less expensive than another does not mean it is a better value. Likewise, a more expensive home does not assure higher quality.

A home is primarily a place to live. But it is also an important investment. Consider the appreciation

potential of any home. Be concerned with the value you are getting for your money regarding location, housing supply and demand, and other market factors.

Another important aspect of value is design quality. In viewing each home, determine whether it lends itself to the type of lifestyle you want to lead. Look at the amount of interior living space and how efficiently the space is used. Are there enough bedrooms and bathrooms? Is space sufficient to accommodate special interests or hobbies? Find out if the builder is using state-of-the-art energy features —

both in equipment and insulation. Think about the amount of upkeep required both indoors and out.

Consider the location of the property: Is it convenient to schools, shopping and transportation?

An important criterion for selecting a builder is the warranty provided on the home. Ask to see a copy of the builder's warranty. Although reading legal documents is tedious, read the warranty to understand what protection you would have. Don't wait to read it until after you move in and a problem arises. If you have any questions about

the coverage, ask the builder.

Most builders offer some form of written warranty. Many builders back their own warranties on workmanship and materials, typically for one year. Other builders offer warranties backed by an insurance company. To get an insured warranty, you must buy a home from a builder who belongs to a warranty program — you cannot simply select a home and then ask a builder who does not belong to a program for an insured warranty.

Also find out from each
Continued on next page

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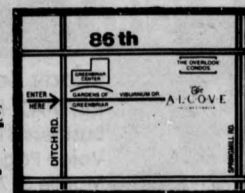
FOR A NEW HOME. IT MAY TAKE AN EXTRA MINUTE TO FIND THE ALCOVE, BUT ONCE YOU DO, YOU MAY NEVER WANT TO LEAVE. JUST LOOK AT SOME OF THE OUTSTANDING FEATURES OF THESE AWARD WINNING PAIRED HOMES FROM INDIANAPOLIS'

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Ups and downs of interest rates

Home buyers are interested in what interest rates on mortgages might do for the rest of 1990.

The interest rates took a little detour in the first quarter of the year. When many experts expected the rates to remain below 10 percent or even drop some more, the rates instead went above 10 percent.

A fact of life is that rising interest rates discourage people from buying homes. The recent increase in interest

rates hasn't been enough to drive away buyers in droves.

Rates on mortgages have remained fairly attractive during the past two years. Over the long term, rates have been stable.

The Indianapolis area tends to be more insulated from devaluation of real estate and downturns in the market.

Interest rates on mortgages depend almost entirely on federal policy. Policymakers still appear to be trying to curb inflation. That would keep mortgage interest rates from coming down. Because mortgages represent one-third to one-half of all loans made by banks, home lending is very important to banks.

Banks have tried to keep the lid on interest rates as much as possible by several tactics. Banks often offer a slightly lower rate if people put more money up front.

The FHA (Farmers Home Administration) has raised its limit on the maximum amount of a loan to Indianapolis area home buyers. The amount was recently raised to \$90,950 because Indianapolis is considered a relatively high cost area in the state.

Guidelines for contractor

Continued from prev. page
builder what kind of service you can expect after the sale. Typically, a builder makes two service calls during the first year after you move in to repair nonemergency problems covered by your warranty. The first call is usually 30 to 120 days after move-in, and the second is around the 11th month — right before any one-year warranties on workmanship and materials expire. For emergencies, the builder should send someone to your home right away.

When choosing a builder, be thorough and ask a lot of questions. Get as many specifics as possible. If you receive the answers verbally

rather than in writing, take notes. Never hesitate to ask a question for fear of sounding stupid or uninformed. What seems like a stupid question might yield an informative answer.

Buying a new home is one of the biggest and most important purchases you will make in your lifetime. By doing your homework, you will be able to shop for a home with a sense of confidence and knowledge that will help you make the right decision.

If you have additional questions about selecting a builder, the Builders Association of Greater Indianapolis Inc. can help you find the answers.

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FABULOUS

is the word that describes this stunning home by Pate. Huge kitchen/breakfast room & family room with all the amenities, sunken formal living room w/plantation shutters on palladium windows, cherry library, formal dining room w/14' ceiling, marble flooring & butler's pantry, sunroom surrounded by french doors leading to outdoor spa, Unbelievable master suit & more!



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Planning your landscape

Look around your yard. Are there areas that have been planted for a good many years that look a bit overgrown and outdated? Are there spaces in your landscape that could be turned into a more attractive garden spot? Would you like a special entertaining space with perhaps a built-in grill and attractive plantings? Has the way you use your outside space changed over the years?

Making the most of your garden area is possible with a little planning. Planning is the secret of good design and to help with this stage of your new landscape, the Garden Council has simple tips.

First, you'll need to assess the site. How do you plan to use the space? How much sun does it get? Do you enjoy gar-

dening and want to devote most of the space to plants? Or do you want an area that requires minimum maintenance? Secondly, you'll need to draw a quick sketch of the area on some grid paper. Your drawing need not be exact. You can outline the permanent fixtures in the area: your house, large trees, a driveway, a play area and the like.

Thirdly, it would be helpful if you had some snapshots to share with the experts at the local garden center.

Your deck or patio occupies a unique space in your home. It doesn't belong entirely to the house; nor does it belong wholly to the garden.

You can choose both plants and ornaments to compliment those you have chosen for the inside of your house. For example, a country-look kitchen can extend to the patio by using appropriate benchers and containers with the same look. An elegant living room can be drawn out to meet a carefully manicured garden with per-

haps wrought iron benches, containers and even a rose arbor. Wicker is popular with colored cushions that complement the indoor colors of your home.

In many cases, it might pay to have a professional help you with your landscape plans.

Points to remember when hiring a professional:

Be frank about the amount

Continued on next page



Location! Location! Location!

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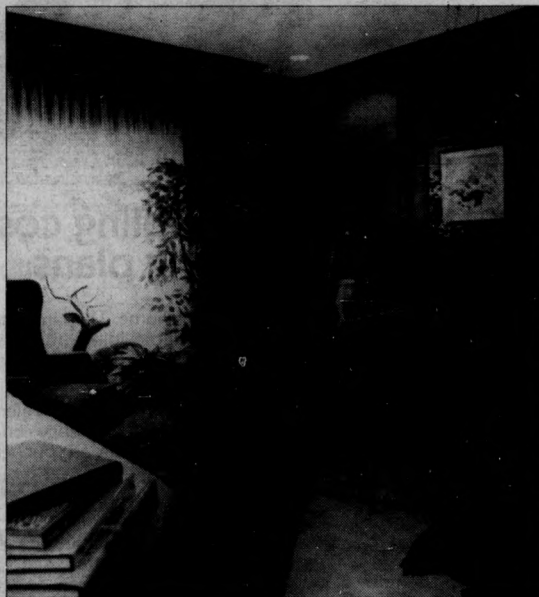
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Temple adds listening assistance system

The 6 percent or so of us who have slight to severe hearing loss will find it less of a strain in the future at Indianapolis Hebrew Congregation.

IHC recently bought an assistive listening device (ALD) system, which amplifies the sound of the speaker at services without making all sounds in the environment louder.

"You might just come to

Temple more often if you can hear more easily," the latest IHC bulletin says.

The device can be used in conjunction with some hearing aids or without a hearing aid and does not require special seating.

The temple has six units available on a first come-first served basis. The system was acquired through the generosity of Ernest Heppner.

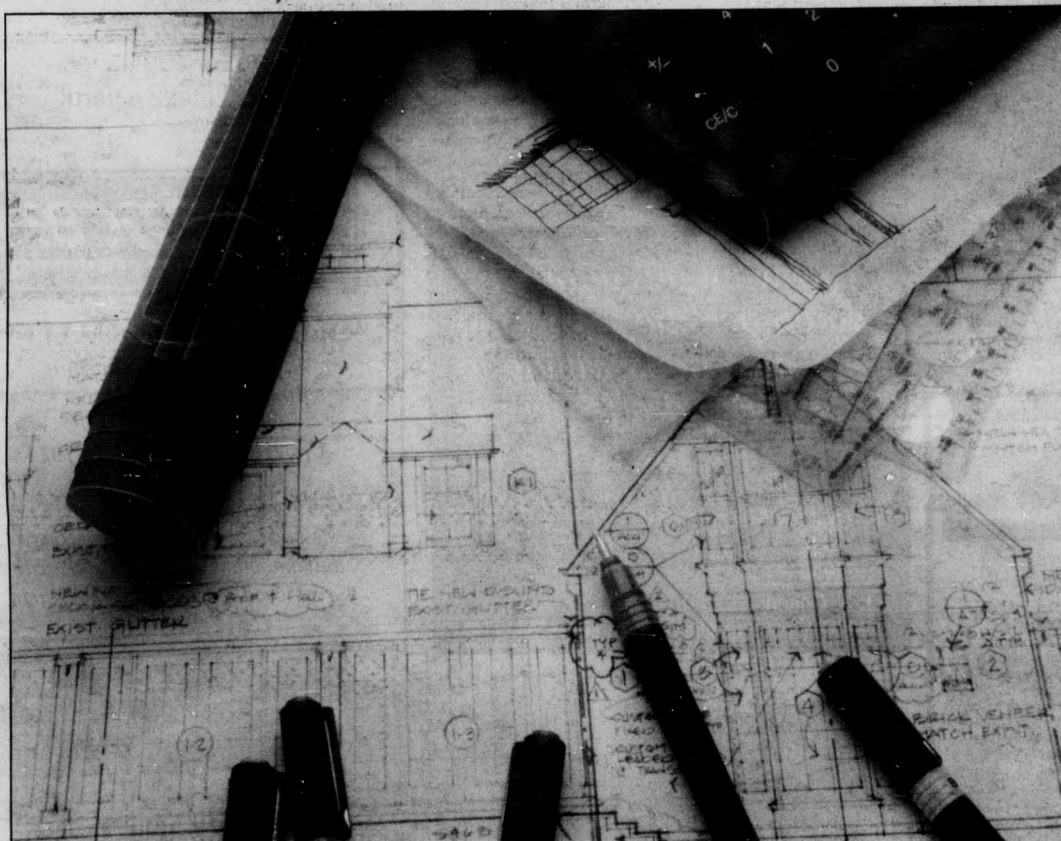
Landscape

Continued from prev. page
of money you intend to spend. A time-plus-materials arrangement is perhaps the fairest way to control prices.

Interview several professionals. Ask to see their before and after portfolio of completed jobs.

Go see a completed project. If you have trouble visualizing the job, ask for a quick sketch.

Seek guarantees that faulty structural work and plants that perish within a year will be repaired or replaced without charge.



Make sure low heating and cooling costs are part of your remodeling plans.

Leave outrageous heating and cooling costs out of your remodeling plans. Replace your old air conditioner with a state-of-the-art heat pump.

Indianapolis has some of the lowest electric heating and cooling rates in the country. That's why 60% of all new homes and apartments built here in the past five years have been totally electric—a trend that's going to continue well into the future, thanks in part to the modern electric heat pump.

In the summer, a heat pump operates up to 15% more efficiently than most existing air conditioners while removing excess heat and humid-

ity from inside the home. Then in winter, a heat pump reverses itself, providing you with safe, even, economical heat—alone or in conjunction with a gas or electric furnace.

The bottom line is that IPL's low electric rates and a heat pump's high efficiency can save you hundreds of dollars annually on your heating and cooling costs.

So plan on updating your home with a modern electric heat pump. Because blueprints that include state-of-the-art climate control don't have to put you in the red.

Brighter Ideas For Better Living.



Prof. Pollard honored for work in research

Prof. Morris Pollard of the University of Notre Dame was presented the Academic Achievement Award of the American Society for Microbiology Saturday, April 21, at a dinner at Eli Lilly & Co.

Pollard was recognized for his 40 years of research and discoveries concerning the causes and cure of various kinds of cancers.

"I think they were being kind to me," he said modestly.

He said his work has been in the development of model systems and has helped, through the use of experimental animals, to lead to the use of bone marrow transplants to cure leukemia and Hodgkins disease.

"We are working with diseases that occur naturally in animals," Pollard said, so there can be no claim of abusing animals. "We're trying to keep the animals healthy," he said.

He said he and fellow sci-

entists are working now toward a cure for intestinal cancer. There also is evidence from experiments with rats that have naturally occurring prostate cancer that low-calorie diets can prevent prostate cancer, Pollard said.

"We've demonstrated that the disease can be prevented," he said, so there is hope the same strategy would work for aging men.

"The rat's development of prostate cancer is very similar to the development of the disease in man," he said.

He said the laboratory decor includes a cartoon in which one doctor tells another, "Butter kills more people than guns."

Pollard continues his scientific work while seeking freedom for his son, convicted spy Jonathan Pollard, who he says has received an unfairly harsh sentence for transferring U.S. information to Israel, an ally.

Israelfest to help Operation Exodus

Walking five kilometers on Sunday, May 13, Lag B'Omer (also Mother's Day) will help others fly thousands of miles in Operation Exodus.

The Center plans a 5K walk at \$2 per person and \$5 per family as part of its Israelfest and as a fundraiser for Operation Exodus, the campaign to raise money for resettlement of Soviet Jews in Indianapolis and Israel.

Registration for the walk will be at 10:30 a.m., when the

Israelfest begins. The walk will begin at 11.

The 10:30-4 p.m. Israelfest also will include carnival games, 3 on 3 basketball, a tennis tournament, indoor pool races, bingo, a wild life show presented by the Eagle Creek Park staff, the music of pianist Mark Perrill, a display by Boy Scout Troop 50 and food ranging from hot dogs to Russian pastries.

HS

HomeStyle

Mayor honored Holocaust week

The week of April 22-29 was officially "Remembrance of the Victims of the Holocaust Week" as proclaimed by Mayor William H. Hudnut III.

The proclamation included a call by the mayor for "all citizens to join me in striving to overcome prejudice and inhumanity through vigilance, education, and resistance."

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FTH AVENUE



HS HomeStyle

Building sharing talks underway

FORT WAYNE — Reform and Conservative congregations here are in shul-sharing talks.

Achduth Vesholom Congregation would lease space to B'nai Jacob Congregation for a specified term if approved by both congregations. The two congregations would maintain their separate identities.

Committees from the two congregations have agreed

generally that the building is large enough to meet the needs of the two congregations, but there are details still to work out before a proposal is presented to the congregations. A report on those talks is scheduled in June. No action would be taken unless both congregations approve, said Maureen I. Grinsfelder, Achduth Vesholom Congregation president, in her congregation's bulletin.

Bonds rally to hear former refusenik

Former refusenik Inna Uspensky, now a resident of Israel, will address a community-wide "Operation Aliyah" Rally at 7:30 p.m. Thursday, May 10 at Indianapolis Hebrew Congregation.

The rally was called by the Indianapolis Board of Rabbis in support of State of Israel Bonds and Operation Aliyah. Operation Aliyah is a campaign to provide funds from Israel Bonds sales for the absorption of Soviet Jews in Israel, according to Carl Cohen, Israel Bonds general chairman, and Rabbi Bradd Boxman, Board of Rabbis chairman. Ivan Ekhaus is Operation Aliyah chairman.

Uspensky was a researcher

in medical parasitology and tropical medicine when she was first denied an exit visa for Israel. She was refused a visa for 10 years and worked in unskilled jobs from 1982 through 1989 as her "penalty" for requesting one.

She was an organizer of "Jewish Women Against Refusal, coordinated medical help among refuseniks and reported their plight to international authorities.

The Bond organization has accepted a goal of \$1 billion sales in bonds for 1990 to fund absorption costs, Ekhaus said. A new zero coupon bonds that matures at \$6,000 is selling for \$2,907, he said.

Center to show art of Andrews

The paintings of Barbara Henriksen Andrews will be on view in May at the Center, beginning with an open house from 2-5 p.m. Sunday, May 6.

Andrews' show displays her oil paintings of children and landscapes. She has taught art in the Indianapolis and Greenfield public schools.

Paul Estridge's Spring Home Collection



For 23 years, Paul E. Estridge has built homes symbolic of custom quality and building excellence. Estridge homes are located only in the finest communities throughout Central Indiana. Paul's Spring New Home Collection is no exception. It consists of six spectacular new homes in which planning and design are paramount.

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I HEARD IT ON TUESDAY

Transplanted Russians embrace Judaism

By GISELA WEISZ

TEL: 255 5019

FAX: 255 1660

ALL FOR ONE — AND MORE: Vladimir and Inessa Ostrovsky came from Lenin-



grad five months ago with their son, Sasha. As Jews in the Soviet Union, this young family could not practice their religion freely. In Indianapolis, they embrace it.

Friday, April 29 the 29-year-old father and the 4-year-old son were circumcised at Methodist hospital. Dr. Alan Friedman administered anesthesia and Dr. Josh Careskey did the surgeries under the supervision of Methodist Hospital chaplain Rabbi Louis Weiss. There was no charge for the ritual, because Indian-

apolis area Jewish doctors have set up a substantial fund at the hospital for any recently arrived Russian Jew who wishes to have a bris.

Inessa, Vladimir and Sasha attended seder at the home of Mimi and Dr. Linderman. The young family has already joined a temple.

A kiddush celebration to welcome the Ostrovskys to our community will be at Congregation B'nai Torah Saturday, May 5, following the shabbat service. Everyone is invited to greet the newcomers.

POSITION: Congratulations to Ed Goldwasser. He has been appointed to Shearson Lehman Hutton's 1990 Director's Council. He is a senior vice president and certified financial planner with that company.

BRIDAL: Forty eight people attended the shower for Nancy LaRue at the Broadmoor country Club on Saturday, April 21. Hostesses for the luncheon were Barbara

Becker, Pat Becker, Rozzie Bohard, Thelma Delott, Lisi Davis, Tybie Diamond, Serkie Hechtman and Fay Tannenbaum. Nancy will marry Ron Becker, son of Yudie and Irv Becker, in June.

LABOR OF LOVE & SEDER: Grandparents Vicky and Joe Goldstein just returned from Chicago. The first two weeks of their vacation was a very busy time. They babysat with Andrew, 13, Aaron, 10, and Jonathan, 2 years old, the children of Nancy and Dr. Dan Goldstein, who helped the other grandfather through major surgery.

Following these two weeks of grandparently duties, the Goldsteins visited their other son, Larry Goldstein, and his wife, Ellen, in Northbrook, IL. Here they spent the Passover week in the company of the other set of grandchildren: Jay, 11, and Beth, 8.

SHOWER: At the Hollywood Hill Restaurant on April 21, friends feted Sheryl Fivel,

Continued on page 16

DIRECTIONS for happy living at



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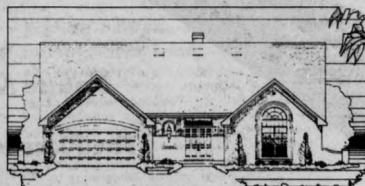
Our commitment to quality goes back over four generations.

Your needs have changed over four generations. The Hughey Custom Team has led the way in anticipating those needs in the design and amenities of the homes we build. Larger rooms and more conveniences allow families to build the home that genuinely fits their lifestyles.

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Lives destroyed are not recyclable

Dear editor:

The Weeks of Planet Earth and Holocaust Remembrance coincide in dates and truly in spirit. Earth Week warns us

to recycle and to review the past; Holocaust Week warns us to renew and to remember the past. We do not redo the past, but only review and remember.

And we remember, during this synchronized set of monumentally important weeks, that human lives do not recycle. A child does not recycle a parent nor a spouse recycle a mate; and a murderer, in remorse, can never recycle the energy of even

one single human life. But the loss of one single murdered human life multiplied by the millions defiles the entire Planet of Earth for all time.

The energy of millions of drops of water is never really lost to Planet Earth. It recycles and recirculates completely. The energy of millions of drops of blood is lost forevermore to Mother Earth.

Eleven million murdered Jews and non-Jews in the Holocaust give all human beings on Earth the individ-

ual need to renew our energy for good. We are good, one and all, when we synchronize our lives to recycle things and to remember people.

The ultimate eco-catastrophe on Mother Earth is senseless human loss to eternal Father Time. Neither Father Time nor Mother Earth can ever hide the Holocaust, and time tolls for Mother Earth and all mankind in absolute synchrony.

Beverly R. Neuman
The Gage Institute

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Children's needs to be discussed

Carole Stein proves a lobbyist's work is never done. As director of the Indiana Alliance for Better Child Care, Stein announced a May 7 luncheon at the Marott Apartments, where experts will

share concerns about children's needs in preparation for the 1991 legislative session. Reservations and information: Michelle Noel, 251-1535.

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NORM WEISMAN

FLASH! Chuckles. Money isn't everything, but it keeps the children in touch.....AND.....The cart in the supermarket is the most



expensively run vehicle in the world.....AND.....Most developing nations do not want our advice. All they want is to leave them a loan.....AND.....One problem of retirement — you have more time to read what your problems are.....AND.....To make a long story short, there's nothing like the boss walking in.....AND.....You're getting older when your little black book contains only names followed by M.D.

FLASH! Congrats to Matthew Klein (Ruth and Art) who walked down the aisle with lovely bride Lydia Elliott (Donna). The wedding was held last Saturday evening at the Canterbury Hotel. Matthew and Lydia are honeymooning at Lake Tahoe and will tour the Napa Valley, ending up in San Francisco. Good luck to the happy newlyweds.

FLASH! Mazal Tov to Janice Burk and Alex Gerson, who are making plans for their

marriage this summer.

FLASH! Congrats to Andrew Kleit (Dr. Stuart and Cynthia) who married Susan Ruth Blackman. The wedding took place at the Hyatt Regency in Cambridge, Mass., last month.

FLASH! Jest for laffs. When the tax man asked the lady, "What is the income of your husband," she answered, "A r o u n d midnight.".....OR....."Waiter, do you serve a balanced diet?" "Yes sir, our food has never fallen off the tray yet.".....OR.....Guide: "And here we see a skyscraper." Lady tourist: "Oh, I would love to see it work."

FLASH! Happy belated birthday to Charley and Zeena Bassler who celebrate both birthdays on April 25. May you enjoy many more wonderful birthdays together.

FLASH! Dear readers, Sunday, May 13 is Mother's Day. Make mother feel she is not only a "queen" for a day, but every day. Remember what mothers have told their children for many years, "Wait until you have children." Our blessing to all mothers. (What is home with out a mother?—Dirty.)

FLASH! On Sunday, May 6, the installation and concert of Cantor Ray Edgar of Beth-El Zedeck will really be music to your ears. His rich and mellow voice is marvelous. Together with guest Cantor Alberto Mizrahi and the Indianapolis Children's Choir, it

will be a musical evening to remember. Best wishes Cantor Edgar.

FLASH! Daffynitions. (Budget)—An attempt to live below your "yearnings." (Summer)—Some people "summer" in the country, while others "simmer" in the city. (Silence)—The only substitute for brains. (Horse sense)—Something a horse has that keeps him from betting on people. (Singing)—People who go away to study singing — should. (Operetta)—One who works for the telephone company.

FLASH! Norm's philosophy of the week. A joy that is shared is a joy made double.....FLASH! Laura and I just returned from a wonderful visit with my sister, Edna, in Roanoke, Va. (Roanoke is known for having a tall and brilliant-lit Star atop one of its mountains. On a clear day, it can be seen from six states. It's fascinating.) Edna also wishes to be remembered to her many friends here. And hear this — she was recently honored for her 14,000 (fourteen thousand) hours of volunteer work at the hospital.

FLASH! I love this. A man came into a music store to buy a heavy brass mute for his violin. When he was told the price, he said he couldn't and wouldn't pay that much and stormed out. A few days later, he returned and started counting out the money. "I thought you couldn't afford it," the clerk said. "I can't," mumbled the violin player, "But the

neighbors chipped in."

FLASH! Congrats to Jeff Smulyan who will be the honoree at the "Tree of Life Award Dinner" given by the Jewish National Fund on May 2.

FLASH! What a lovely "special" birthday luncheon for Flora Rammelsberg at the Canterbury Hotel last week. Hosting this terrific party (limousine and all) in absentia, was daughter Judy Graham, who lives in Los Angeles. Happy birthday, Flora.

FLASH! Last week the B'nai B'rith Bowling League ended their 1989-90 season when the Norm Weisman's Associates defeated the Alboher Development team (that was not decided until the very last day) in an exciting finish for the 2nd half champion. As the Norm Weisman's Associates won the 1st half and the 2nd half, they are the 1989-90 champions. The winning team was Milt Goldstein, Alan Atlas, Al Wachter, Doug Seidman, Corey Sacks, Jay Goodman, Adam Hecht and Jim Shmerling. The Mish-

His HomeStyle

pocha and Friends were 3rd and Hoot Liquors, 4th. As all the fellows said, "Wait until next year." The B'nai B'rith Bowling Banquet will be May 15 at Broadmoor. (A bowling tee hee. In bowling jargon, when a bowler makes three consecutive strikes, it's called a turkey. When a wife was told by her husband he had a turkey, she asked, "Where is it?")

FLASH! Happy May anniversaries will be celebrated by Sol and Thelma Blickman, Dr. David and Anita Silver, Rosita and Alan Zukerman, Bobbi and Dr. Jerry Abrams, Jon and Linda Abels, and Morrie and Ruth Cantor. Celebrating a Happy Birthday in May are Dr. Harold Aron, Stuart Engelberg, Cherri Jaffee, Lou Schabler, Shirlee Schuchman, Carroll Kahn, Jr., Helen Marcus, Ken Hecht, Len Weinman, Dr. Louis Lemberger and Norm Lederman. You-all have fun.

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Expert to address Sisterhood

Virginia Dill McCarty, former U.S. attorney for the Southern District of Indiana, will speak at 6:30 p.m. May 14 to the closing Sisterhood dinner at Indianapolis Hebrew Congregation.

McCarty in 1972 founded Hoosiers for the Equal Rights Amendment. Her most recent government position has been in corrections in the administration of Gov. Evan Bayh. She will discuss "Women's Issues: To the 21st Century."

Cost is \$14 per person or \$13.50 for seniors, payable by

CRITIC'S CORNER

'Jeeves Takes Charge' indubitably

By CHARLES EPSTEIN

Young Edward Duke stars in a one-man show called "Jeeves Takes Charge" which is absolutely fantastic. Duke won the Laurence Olivier



Award for Most Promising New Actor when "Jeeves Takes Charge" was unveiled at the Fortune Theatre in London in 1980. This production had its American premiere at New York City's City Center in 1983. Since then it has played all over the world, even in Taiwan where it received the Golden Chopstick Award.

The play consists of a prologue plus two acts, each with two scenes. In the first act the character Bertie Wooster narrates the first scene revealing how he hired Reginald Jeeves as his personal gentleman, valet and butler. The scene that follows is told by Jeeves and it concerns incidents in which Bertie Wooster changes his mind.

The second act mainly con-

cerns Bertie Wooster and a bazaar where Wooster (Duke) has the opportunity to show off his talents as a song and dance man.

The script was conceived and adapted by Duke from the books and stories by P.G. Wodehouse, who is recognized as the greatest humorous writer of his age. Wodehouse created a whole unique world peopled by such characters as Psmith, Mr. Mulliner, Stanley Featherstonehaugh Utridge, Lord Emsworth and the Empress of Blandings, Bertie Wooster and Jeeves. Wodehouse was born in 1881 and died in 1975, six weeks after receiving a knighthood. His step-grandson Edward Cazalet wished that Sir Pelham Wodehouse had lived long enough to see "Jeeves Takes Charge," because he would have approved of it wholeheartedly.

This production is genuinely first class. Duke portrays 12 characters, each with its own idiosyncrasies. He talks to "himself" adroitly. And when he gestures one can actually visualize who Duke "sees" in the doorway. This superb actor holds the audience in the palm of his hand

for 2 hours.

Duke is physically limber and has vocal gifts equal to this most difficult task. What is amazing is how effortless seeming his portrayals are. He makes us "believe" we have seen those 12 people on stage. It is truly a remarkable feat.

The costuming, sets and lighting were first rate and extremely elaborate for a one-man show. Each was perfect, in its own way adding to the perfect evening.

I saw this production in San Diego at the Lyceum Theatre, which is actually an eight-theater complex underground in the heart of San Diego. Charles H. Duggan in association with the San Diego Repertory Theatre presented "Jeeves Takes Charge" which was directed by Gillian Lynne. Obviously Duke had help; and the staff was marvelous.

Since "Jeeves Takes Charge" was privately performed for the Queen Mother and a few of her chums in London it behooves you if you ever have the opportunity to attend a performance of "Jeeves Takes Charge" to participate in a great evening of fun and entertainment.

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Aaron Gole to be bar mitzvah

Aaron M. Gole, the son of Barbara and Richard Gole, will become a bar mitzvah in services Saturday, May 12, at Congregation Beth-El Zedek.

Aaron is a student at Hebrew Academy and at Westlane Middle School, and has studied for the past two years at the Bureau of Jewish Education. He participates in school plays and the band at Westlane and is a reading tutor.

Among those attending the services will be his grand-



Aaron Gole
mother, Fanny Gole, of Boca Raton, Fla.

Michael Eli Goldberg to be bar mitzvah

Michael Eli Goldberg will become a bar mitzvah in services Saturday, May 19, at Indianapolis Hebrew Congregation.

Michael is the son of Rebecca and Pinkus Goldberg.

He is a student at Westlane Middle School and his activi-

ties include wrestling, bowling and playing drums.

His grandmother Esther Goldberg is expected to attend the services, along with grandparents Rosena and Eugene Gordon, of Pleasantville, Iowa.

David Mallov to be bar mitzvah

David Abraham Mallov will become a bar mitzvah in services Saturday, May 19, at Congregation B'nai Torah.

David is the son of Karen and Joseph Mallov.

He is a student at the Hebrew Academy and is on its soccer team. He also has a

newspaper route and plays piano.

Among those attending the services will be his paternal grandparents, Dr. and Mrs. Samuel Mallov of Syracuse, N.Y. His other grandmother is Mrs. Mildred George, of Hamilton, Ohio.

Singles brunch 'bagels' the mind

A "Bagels and Jazz" program to please the mind, the ears and the palate is offered for singles at 11:30 a.m. Sunday, May 20, at Indianapolis Hebrew Congregation.

Tom Rose, a journalist and author who has covered momentous events in Eastern Europe, the Philippines and South Africa, will speak on "Why Live a Jewish Life in a World of So Many Choices?"

Violinist Michael Baranovsky and pianist Gregory Baranovsky, who have been trained in jazz and the classics, will provide the music.

The brunch costs \$7 and the deadline to send a check to IHC is May 14, with attention to Eve Perlstein in the adult education department. Membership is not required to attend.

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Continued from prev. page
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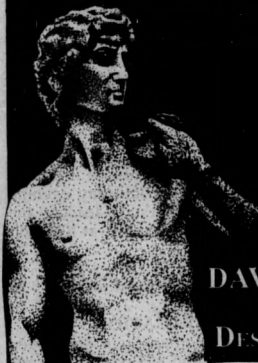
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OBITUARIES

Esther Frankovitz, market co-founder

Esther Baumohl Frankovitz, born in Bagamer, Hungary, died April 26. She was 98.

Mrs. Frankovitz immigrated to the U. S. in 1928, first to New York, and then to Indianapolis in December, 1933 when she married her late husband, Lipot Frankovitz.

They founded the Stop & Shop Supermarket chain, opening their first store at 28th Street and Capitol Avenue in 1938. The company had 18 stores in Indiana and Kentucky. Mrs. Frankovitz was vice president of the chain until her retirement in

1967.

Mrs. Frankovitz was a member of B'nai Torah Congregation and its Sisterhood, A.M.I.T. Women, Hadassah, the Hooverwood Guild, and the Hebrew Academy of Indianapolis Auxillary. During WWII, she strongly supported the U.S.O. at the Kirschbaum Center (now the Jewish Community Center).

Funeral services were held at Aaron-Ruben-Nelson Meridian Hills Mortuary. Mrs. Frankovitz was buried in B'nai Torah Cemetery. Rabbi Shechter conducted the services.

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Hs HomeStyle

Gisela

Continued from page 11
daughter of Joyce (Dolly) and Jerry Fivel, with a bridal shower.

Hostesses for the luncheon were Certude Dock, Loretta Hirsch, Esther Krienik, Becky Profeta, Connie Yaffe, Sally Fivel from St. Louis; Sonny Hoffman, Ann Lieber, Marlene Wohlfeld, Gloria Schwartz and Marilyn Shankerman.

Guests at the luncheon were Rose Alt, Theresa Adington, Rosemary Carlson, Elsie Cosmos, Jennifer Dubow, Gertrude Dock, Helen Dubow, Arlene Edelstein,

Rena Ettinger, Leslie Fivel, Susan Falender, grandmother Freda Fivel; mother of the bride, Joyce Fivel; Sheryl Fivel, Lee Frankovitz, Lena Frankovitz, Helen Goldstein, Devera Gurvitz, Arlene Goldhamer, Cindy Hackett, Lola Herman, Phyllis Herman, Sonny Hoffman, Shirley Kurlander, Fran Lazerov, Deborah Levin, Anita Mitchell, Miriam Morgan, Maria Nickols, Gloria Nelson, Sue Prince, Robin Profeta, Marni Profeta, Becky Profeta, Bucky Profeta, Rebecca Profeta, Shari Robinson, Sadie Reiswerg, Sharon Fivel Schwartz, St. Louis; Dol-

ores Schankerman, Mary Salomon, Gloria Schwartz, Barbara Segal, Debbie Siegel, Rita Simon, Sema Sapper, Rose Tobias, Dot Tobias, Lee Tobias, Andrea Tobias, Betsy Wilde, Carol Zagarinsky and Rosita Zukerman.

Sheryl Fivel and Louis M. Profeta will wed at Beth-El Zedeck soon and they will reside in Pittsburgh, Pa.

WITHIN OUR FAMILIES: Many newly arrived Soviet families found hospitality in homes of Hoosiers for Passover. Among the seder hosts were Karen and Bob Glenn, Mimi and Marty Linderman, Judy and Ted Sosin, Sharon and Sid Mishkin, Barbara and Ray Stern and Susan and Shackter families.

SYNAGOGUES

The weekly portion is *Ahare Mot-Kedoshim*, Leviticus 16:1-20:27. The *Haftarah* is Amos 9:7-15.

BETH-EL ZEDECK

Services will be led by Rabbis Dennis and Sandy Sasso and Cantor Ray Edgar at 6:00 p.m. Friday and 10:00 a.m. and 7:15 p.m. Saturday. Jeremy Edesess will become Bar Mitzvah.

B'NAI TORAH

Services will be led by Rabbi Reuven Shechter at 6:45 p.m. Friday and 9:00 a.m. Saturday, with Saturday evening services at 7:15 p.m. Rabbi Avi Ma'ariv teaches the weekly portion class at 4:00 p.m., Saturday, at 1014 Golf Lane.

ETZ CHAIM

Services will be led by Rabbi Shlomo Mashraky at 8:30 a.m. Saturday.

INDIANAPOLIS HEBREW CONGREGATION

Services will be led by Rabbis Jonathan Stein and Bradd Boxman and Cantor Janice Roger at 8:15 p.m. Friday and on Saturday at 10:30 a.m. Torah study at 9:15 a.m. Saturday. Ricky Goldstein will become Bar Mitzvah.

UNITED ORTHODOX HEBREW CONGREGATION

Services will be led by Rabbi Don Rosenbaum at 7:22 p.m. Friday and at 8:30 a.m. and 7:20 p.m. on Saturday.

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May 2, 1990 Page Indiana 16

COMMUNITY CALENDAR

Wednesday, May 2, 8:00 p.m., Hebrew Reading Classes, JCC.

Thursday, May 3, 11:00 a.m., Jewish Ethics for Today, instructor Evelyn Harris, JCC.

1:00 p.m., Let's Talk, discussion group, moderator Charlotte Seltzer, JCC.

1:00 p.m., Yiddish Class, instructors Michael Blain, Jules Dorfman, Zel Sax, JCC.

7:30 p.m., International Folk Dance, instructor Silvija Traska Sparks, JCC.

Sunday, May 6, 7:00 p.m., Installation of Cantor Ray Edgar, Beth-El Zedeck.

Tuesday, May 8, 7:30 p.m., Beth-El Zedeck Annual Meeting, guest speaker Kevin Callahan.

Wednesday, May 9, 8:00 p.m., Hebrew Reading Classes, JCC.

Thursday, May 10, 11:00 a.m., Jewish Ethics for Today, instructor Evelyn Harris, JCC.

1:00 p.m., Yiddish Class, instructors Michael Blain, Jules Dorfman, Zel Sax, JCC.

7:30 p.m., International Folk Dance, instructor Silvija Traska Sparks, JCC.

7:30 p.m., State of Israel Bonds and Indianapolis Board of Rabbis, "Operation Aliyah" Rally, IHC.

Monday, May 14, 12:30 p.m., Beth-El Sisterhood "Nibble & Nosh" closing meeting, Beth-El Zedeck.

6:30 p.m., IHC Sisterhood closing dinner, speaker Virginia Dill McCarty, IHC.

7:30 p.m., Outreach for Intermarrieds, "The Dating Game: Sharing Our Stories - Our Children's Stories?", IHC.

Sunday, May 20, 11:00 a.m., IHC Temple Picnick, GUCI Zionsville.

11:30 a.m., Singles' Brunch, speaker Tom Rose, "Why Live A Jewish Life in a World of So Many Choices?" IHC.

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If U.S. aid to Israel stopped

By JUDY CARR

Another announcement from the Ministry of Finance, the word went round. "Probably a devaluation or new taxes."

Most of the nation was tuned into the television at six that Tuesday evening.

The cool voice of the Minister uttered the words.

"America will give us no more aid. America has stopped all aid to Israel. The Israel government announces immediate austerity measures. Purchases of dollars and foreign currency will not take place without a special treasury permit. Only imports of necessary raw materials will be permitted. Food will be rationed. Factories which wish to produce food items not included in the ration allocation must export them. Farmers must make an all out export drive and fruit, vegetables, eggs and meat must be diverted to export from the local market where possible."

The listening public did not believe — just did not believe. "Life is going on as usual," Moshe Cohen said to his wife Tirza. "Shira will have her Hilton wedding. Trust me."

Nili Amir went out to buy fashions and cosmetics and placed an order food with the Chinese restaurant as usual next day. Her children were preparing for the trip to Europe.

Harry Engels, importer of liquors and perfumes, laughed. "Are Israelis going to stop drinking whiskey, d'ye think?"

Changes came gradually. Shops stopped stocking fashionable luxury goods. "They are just not being made or imported any more. Factories are producing for export," shoppers were told.

With the export drive, there was good news at the Labor Exchanges. There was work for anyone who wanted, on farms, in industry. "You'll get low wages" workers were told. "So what? There's nothing to spend the money on."

Crime decreased almost to zero, when the sale of luxury goods stopped and full employment began. Even ex-convicts and drug addicts found they could get a job. When no one had more than their neighbors, the incentive to steal stopped.

Moshe Cohen went to the Banqueting Department of the Hilton to order his daughter's wedding.

"Banquets are only for tourists now," he was told. "Weddings for Israelis have to be simple affairs. Not worth business for the Hilton."

Moshe went home to Tirza fuming. Then they both laughed. "Do you remember our wedding?" said Tirza. "When the guests danced

in the garden and in the street. We'll have a wedding like that for Shira. A real Israeli wedding with dance and song. Forget the Hilton."

Moshe had been considering divorce, once Shira's wedding was out of the way. He remembered the wedding day when Tel Aviv suburbs were sand dunes. Himself in his shorts and Tirza in her simple Kibbutz dress. He kissed Tirza. The magic had come back.

Nili did not know how the kids would take it when she could not buy them luxuries any more. The boy and the girl came to her with radiant faces. "Mom, this life in Ramat Aviv Gimmel is just too dull. We're off to Dimona to start an industrial project there with the other Negev kids. They say the Negev is coming alive."

Harry Engels decided not to go in for illegal import of liquor, as he had first planned. He joined an urban moshav in Galilee and found his youth coming back to him. Had he been drinking to much of his own whiskey? Forget all that, there was work to do where a real man was needed.

Some institutions did badly. David Ron's music school did not have too many pupils for learning drums. The young people had mostly left Tel Aviv and money was scarce. David took his drums around factories in a new program for workers... "Music while you work," became a regular radio program and the workers did double duty as the drums beat time to the machines.

Israelis began to be happy again. The streets rang with laughter. People spoke to each other freely. New immigrants were at once taken to a job and given a place to live in someone's home. Israelis went to collect them at the airport. "We're not rich any more so we might as well share what we have," was the general outlook.

The American Secretary of State landed at Ben-Gurion Airport with a new peace plan in his brief case. Now these Israelis would toe the line. The PLO would have all they asked for. Ha, ha, he could just imagine how those Israelis were faring without American dollars.

He was met at Lod by crowds of laughing, happy, cheering Israelis. Young and old were dancing, screaming, waving their hands. They lifted the representative of the American government shoulder-high.

"Thank you, America," they chorused. "Thank you America for cutting off all that aid You have given us back our country. You have given us back the real Israel. Israel is now the best place for a Jew to live, the way the Jewish State should be."

An American desk

No attention, either from any American source or any Israeli source, has been paid to our editorial not too long ago for the need of an American desk somewhere in the Israel Foreign Office, staffed not by Israelis but by Americans in Israel. A number of American Jewish organizations have found it not only beneficial but necessary to establish their own offices in Israel and some local Jewish Federations likewise.

So there is potential staff available, or staff for an American desk can be imported from the U.S.

The series of blunders by Israel mounts almost with each passing day, and the latest, of course, is the involvement of the government in the hospice which at this writing is still in the courts, but there is no question about the injury, and the harm to Israel's position in Washington need not be emphasized. Not only is this a fiasco, but the government is found to have been deliberately lying, on top of everything else.

Israel will survive, but what will be its next confrontation with Washington?

An American desk may not have averted what has taken place or the other mishaps lately to which the U.S. Government has taken exception, but at least Israel would have been alerted about the consequences of her actions and the gamble involved.

Not only has Washington protested, but mainstream American Jewish organizations, such as AIPAC and the ADL to name a few, have scolded Israel in a way which has not been seen in years. There have been no public answers to the criticism from the American Jewish organizations and probably none will be forthcoming.

If an Israel government comes to a decision which it considers vital to its welfare and the diaspora finds itself in opposition as in the case of "Who is a Jew", the diaspora may take issue as it did in that case. That is an internal quarrel and while not healthy is part of life. But when Israel participates as it did in the Pollard case or denies its involvement in the current situation, then something is radically wrong and only the Israelis themselves can correct that.

What the American Jewish organizations were doing was damage control, hoping that the good name of Israel would not suffer more than it already has. The Dole incident and indications that the Bush Administration may be having second thoughts about the Middle East situation are of concern.

It is to be hoped that Israel is learning from experience.

Israel and the diaspora

It is time that the community stop deceiving itself and accept the reality that the diaspora plays a role in Israel decision-making. It is one thing to continue with a misconception if the issue is in the area of the arts or philosophy, although there will be damage even there, but when something is as clear as the connection between Israel and the diaspora and everyone involved acts in one way but explains it in another, then the self-deceit is harmful.

Whenever there is an Israeli election, fundraising in the diaspora by Israeli political parties is so accepted that the process is hardly

Continued on page 17

Our center spread both last week and this week worked out so solid — it was that long and we're not qualified to abridge it much — that we were unable to print a picture of Justice Elon to go along with his talk. So, making the best of a difficult situation, here is his picture; and as you



Justice Menachem Elon

read his views on halacha and the possibility of their applicability to today's situations, you can keep his visage in mind.

We were wrong in stating in our issue of April 18 that Leslie Wexner of Limited Stores, who was our Mystery Person, was an official of Conservative Congregation Agudath Achim of Columbus, Oh. The congregation, we were informed by Rabbi Alan Ciner is Orthodox, has 900 members and is 109 years old. Mr. Wexner is an officer and is very active, the rabbi said.

Our colleague Gershon Jacobson has sent us a writeup from Newsday, the large New York daily, showing his photo, beard and all, behind a desk littered with news releases and other papers on the occasion of his The Algemeiner Journal's 18th, chai, birthday. Gershon deserves credit for creating an important weekly publication, which now dominates the Yiddish field, and is recognized as such. We wish, however, that he might give a little credit to The Post and Opinion, for which he was our chief New York reporter under our former vice president. Charles Roth, the

best Jewish newsman that ever worked for a Jewish weekly. Under Charlie's tutelage, Gershon developed his skills, but in the writeup tells of his work for the old New York Herald-Tribune without mentioning his stint of more than several years with us.

That piece in our issue of April 18 headed, "Plaint of a Congregation President", whose congregation's name we had misplaced, was by Jerry L. Goldstein of Congregation Kneseth Israel, Elgin, Ill., we have been advised by several readers.

On one of our visits to Israel we were fortunate to take the train from Tel Aviv to Jerusalem and then repeated it on a subsequent visit. It was a highlight of our visit on both occasions and cannot be duplicated by any other one single thing that visitors to Israel do. It is just different from all the other exciting places one goes to or sightseeing trips one takes. In fact we often wonder why those in the tourist part of the government do not feature that train trip.

A letter in the Jerusalem Post from Dennis A. Cavagnaro of Hayward, Ca., describes the trip this way:

"While the trip provided a theatre of natural beauty, I was disappointed that there were only a dozen passengers on the six carriages. Soon after departing from Jerusalem station, the train was rolling through a broad river valley without paved roads, but with small herds of goats and sheep tended by Beduin in their tented camps. The train then completely left human civilization and ploughed down into a narrow river canyon, decorated with a rushing stream and with red, gold and purple flowers protected by green forested hillsides.

The white limestone and its many caves suggested the materials from which Jerusalem was built and hiding places for its pioneers and prophets. I was told that David met and defeated Goliath somewhere in this valley.

"The whole trip cost less than 5 Israel pounds, in the neighborhood of \$3."

We made the trip both ways, and it would be well worth your while to try it — the entire trip is only a matter of a couple of hours.

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LETTERS

FREEDOM OF THE PRESS — *The Post and Opinion encourages readers to send letters. All letters to the editor should be addressed to The Jewish Post and Opinion, P.O. Box 449097, Indianapolis, IN 46202. All letters should be typewritten and may be edited for publication. Unsigned letters will not be considered, but signatures may be withheld upon request.*

Rebbe has right to his opinion

Dear editor,
Rabbi Alexander Schindler sits in his study on Fifth Avenue, commenting on Israeli politics, but denies such freedom of expression to a "Rabbi Schneerson in his study in (Brooklyn's) Eastern Parkway."

There are problems in the political system of Israel, with its proliferation of parties. Minority groups — right and left — benefit unfairly from the system. However, to blame all this on the Rebbe of Lubavitch in Brooklyn is scapegoating of the worst order — a case of Jews adopting the wicked methods of our enemies.

Long before the present government crisis in Israel, it was known that the Rebbe opposes giving up any part of the Holy Land. It is his belief that it is not an exchange of "land for peace" but creates a greater danger for the people of Israel. I, and many others in Israel and the diaspora, disagree with this position of the Rebbe. However, is he to be denied the right and scapegoated for freely expressing his point of view? He has the same rights as Rabbi Schindler, Seymour Reich, me and every reader of this letter.

Bernard Mandelbaum
President Emeritus
Jewish Theological Seminary

Misplaced anger at Schneerson

Dear editor,

The anger the American Jewish community feels toward Rabbi Schneerson is unfortunately misplaced this time. Schneerson's "interference in Israeli politics" is no more inappropriate than the checks we all lovingly write to our local Jewish Federations and the messages that our federation leaders carry to that same body politic. That anger rightly belongs directed at Messieurs Peres and Shamir who have been unwilling to change an electoral system that allows the obscuri-

tanist minority to extract major concessions from their parties, and the Israeli electorate who have not demanded them to change.

Perhaps if we were willing to direct some of the energy we used to shelve (only temporarily, remember) the "Who is a Jew" issue toward meaningful electoral reform, Israel's government would no longer be hamstrung. Until then, Schneerson is only using a system that we have helped create and that we and the Israelis tolerate to his own best advantage. This is nothing more than freshman Political Science. Rabbi William Blank
3733 Huff Way
Sacramento, Ca. 95821

All the uproar tells something

Dear editor,

The Holy Week move by Jewish settlers into a building in Jerusalem's Christian Quarter was incomprehensibly ill-timed; the whole operation — including belatedly — acknowledged Israeli government involvement — raised still further serious questions. While Jews certainly should have the right to settle anywhere in Eretz Israel, prudence surely suggests both geographic and temporal limits to the exercise thereof.

Having said that, though, why the utterly fevered, wholly disproportionate, reaction? Protest is understandable. But mobs, led by the well-known agitator, Faisal Husseini, and prominent Christian clergy? The closing of all Christian shrines in Israel for a day, accompanied by the hourly, mournful ringing of church bells? The setting aside of a Sunday of prayer and protest in all its churches by the Greek Orthodox Archdiocese of North and South America?

Surely all that represents extraordinary overkill. It bespeaks of a but thinly-disguised anti-Israel hidden agenda and simply begs not to be taken seriously. Yet it also conveys an unintended compliment: validation of Israel's treatment of non-Jewish religious sites. There must literally be nothing about which to complain. Thus, even as this incident has been a source of severe

aggravation, that ought to be a source of intense pride.

Richard D. Wilkins
605 Scott Ave.,
Syracuse, N.Y. 13224

Rebbe is right, reader asserts

Dear editor,

How can anyone disagree with the Lubavitcher Rebbe when he cautions against giving away land that would shrink Israel's borders and put every Jew in Israel in a mortally dangerous position? The Rebbe is telling us that reducing Israel's vital borders would encourage and facilitate incursions and acts of terror by uncontrollable elements, leading to loss of life and limb. The Rebbe is talking sense and Israel's leaders would be wise to listen to him.

Most Israelis don't realize that they live in a postage stamp-size country. What would seem to them a far enough border between them and hostile Arabs is to an American right on the doorstep. The Arabs are already too close for comfort and for safety. Let's not put them in our back yard.

Ronald Gruen
5529 Tanbark St.
Dallas, Tx. 75229

editor's note: The editorial page of The P-O is where the position of The Post and Opinion is stated. On that page in this issue is the view of The P-O on the question discussed in this letter, not anywhere else whether a news report or as in this case a "news analysis."

Why is the Rebbe the one to blame?

Dear editor,

So my JPO has joined hand-wringing (P-O April 18). Call the cops. The Lubavitcher Rebbe is "calling the shots" in the political ballet, or should I say "dance macabre," in the State of Israel. And the [childless] Rebbe is "building a dynasty" [p.6]!! And before you skip an editorial breath you speak of this rumor as an established fact and not as the mere assertion of a leftist Israeli newspaper.

How is it, I wonder, that on the same page you cite the head of the Reform lay movement, without editorial hand-wringing, at his mixing in Israeli politics. Nor

have I noticed you editorially fainting away when the "Peace Now"-nicks or the "Let's Talk it Over with Arafat"-nicks, or any number of other leftist-liberal American "spokespersons" sound off, not maybe — "so it is charged" — but sound off in big advertisements in the New York Times about what Israel should or should not do. Why the free ride for them and not for the Lubavitcher?

Why is the mess in Israeli political life not blamed on the idiotic "Proportional Representation," a blessing that was bestowed on Israel by the Socialists — read "Mapai" — that were in control when the state was founded. They saddled the new state with this monstrosity, together with such other blessings as the state-within-a-state Histadrut, and the hand-in-glove hanky-panky between the Israeli government and the Israeli banks?

If the squeeze-and-countersqueeze of the Israeli political mess leads to an early demise of the "Proportional Representation" horror, to an atrophy of the bloated Israeli bureaucracy, and to an unshackling of the Israeli entrepreneur, it will all have been worth it.

Ronald Gruen
5529 Tanbark St.
Dallas, Tx. 75229

editor's note: The editorial page of The P-O is where the position of The Post and Opinion is stated. On that page in this issue is the view of The P-O on the question discussed in this letter, not anywhere else whether a news report or as in this case a "news analysis."

Anti-Zionists are second to Ahab

Dear editor,

In reply to the most eloquent devotee of the outstanding Reformers of Judaism, Professor Klaus J. Herrmann, the late Rabbi Hyman J. Schachtel and all the other notables of the American Council for Judaism with its unceasing efforts to fight Zionism during its most tenuous moments deserve a place in "Jewish theological immortality" second to only that of King

Ahab.

Did not the ill-fated "Our Temple is in Berlin, not Jerusalem" movement that failed to deliver acceptance into the general German society understate the situation greatly and not leave an impression of Professor Herrmann with its total shortcomings as he fled Nazi Germany? Is he such devotee of the classic reformers of Judaism that he was blind to the flames of the 1930's and of a possible alternative situation to total rejection of Zion?

Herbert L. Adler
8445 Winthrop Ave.
Indianapolis, IN

Rabbi Robinson article praised

Dear editor,

Thank you for Rabbi Michael Robinson's account of his encounters with Palestinians in the West Bank and Gaza. At considerable risk, he went where he had to so he could learn their thoughts and feelings first hand. A yasher koach to this rabbi who gives us a true drush — a seeking out — instead of a collection of warmed over slogans.

Yaacov Luria
Lyndhurst H-3011
Deerfield Bch Fl. 33442

S. Africa cemetery is desecrated

JOHANNESBURG — Pretoria's Jewish cemetery was vandalized and headstones were toppled over, shattering them, while a prayer room was set afire. Anti-Semitic graffiti were scrawled over a Holocaust memorial.

3,755,000 Jews in Israel now

TEL AVIV — Central Bureau of Statistics population figures show Israel's Jewish population at 3,755,000, a growth of 2.2 percent from last year. The Moslem figures are 665,000, with 107,000 Christians and 78,000 Druse.

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THE TORAH WILL NEVER BE CHANGED

25th in a Series

Today the Zionists celebrate the 42nd year of the existence of their state and we Jews are in mourning for the 42nd time. That is why today we want to state the Jewish belief and to clarify misconceptions.

Zionism says that we were exiled because of our military and economic weakness. But the Torah says "Umipnay chatenu golenu mayartsenu." Because of our sins we were exiled from our land. Only through complete repentance will the Almighty alone, without any human effort or intervention, redeem us from exile. At that time there will be universal peace. This will be after the coming of Moshiach and the prophet Eliyahu.

Since the inception of Zionism, all the leading rabbis were staunchly opposed to Zionism because it is against our Torah and belief. For instance, the Lubavitcher Rebbe, Rabbi Shulem Dov Ber Schneerson זצ"ל, one of the greatest rabbis of that time, wrote that even if the Zionists were Torah observant we must still oppose the concept of a state for we have been forewarned by the Almighty "not to use human force to bring about establishment of a state, not to rebel against the nations, not to leave exile ahead of time. To violate the oaths would result in your flesh will be made prey as the deer and the antelope of the forest." (Talmud Kesubos 111a). We must oppose the state especially because it is against our real hope and belief and that only G'd alone will redeem us from exile when he sends Moshiach.

To disobey these oaths will delay the coming of Moshiach. Whoever helps Zionism in any way will be accountable to G'd because he strengthens the hand of those who lead masses of people astray. Whoever is faithful to G'd and His Torah should not cooperate with or have contact with Zionists. On the contrary it is necessary to oppose Zionism in every way possible. So wrote the late Lubavitcher Rabbi זצ"ל over 90 years ago. Another party, Agudas Yisroel, was also established 78 years ago for the purpose of fighting Zionism.

Gradually lured by money and honor they sold out to the golden calf of Zionism. Those who wanted to maintain their faith and continue the struggle against Zionism, dissociated themselves from these parties.

The Zionist state employs a set of "chief rabbis" and uses "religious parties" to ornament their state with a clerical image. They study the Torah with commentaries altered to clothe the words with nationalistic nuances.

The true Jews remain faithful to Jewish belief and are not contaminated with Zionism.

The true Jews are against dispossessing the Arabs of their land and homes.

According to the Torah, the land should be returned to them. Jews are not allowed to dominate, kill, harm or demean another people and have nothing to do with the Zionist enterprise, their political meddling and their wars.

The world must know that Zionists have stolen the name "Israel" and have no right to speak in the name of the Jewish people.

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The book THE TRANSFORMATION is available from the above address.

Armenian deaths not on Israel TV

JERUSALEM — Advertising night after night on Israel TV was the documentary of the 1915 slaughter of Turkey's Armenian citizens.

Also the newspaper listings showed the program.

When the time came for the screening, there was a substitute program. Aharon Harel and Arye Mekel, chairman and director-general respectively of the Israel Broadcasting Authority had been warned by the Turkish Government and leaders of the Turkish Jewish community in Israel.

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MANIFESTO OF TORAH TRUE JEWRY

THE CURRENT POLITICAL CRISIS and paralysis in the state of Israel is both tragic and laughable. But for Torah Jews it is painful beyond tolerance. The entire world press and media has focused on the bizarre twists and turns of US political "horse-trading" that each of the contending parties offer to their respective coalition partners. An entire world has been summoned to watch and mock how small "religious" parties who provide the votes needed to tip the scale in favor of one party or the other have learned from their secular counterparts to maneuver with their coveted vote for the desired leverage and power.

All of this tends to confuse and confound the overriding issue of what is the position of the authentic Torah-True Jewish Community.

The public has been terribly misled when it accepts the notion that the Torah can be interpreted to mean that one should support those who espouse a militant right-wing point of view, or one should support a more conciliatory and moderate point of view on the left. We, therefore,

deem it our obligation to articulate and clarify the genuine view of the Torah-True Jewish Community, that is unified with one partisan group and to transcend the narrow political issue of coalition relationships in favor of the more fundamental issue of a sovereign Jewish State in our holy land. It is a basic Halachic (Jewish Law) rule that Jews must not take the holy land with force, and that Jews must not establish a land and government in Eretz Yisrael before the coming of the Messiah. Only the Messiah King will redeem Jews from dispersion and exile and will reestablish the Kingdom for Jews in Eretz Yisrael.

The very establishment of a government and statehood in our holy land is a cardinal sin that incorporates several very serious sins; rejection of faith in the coming of Moshiach, rebellion against the Kingdom of G-d, rejection of faith in the gathering of the exiles, rebellion against the nations of the world and the spilling of blood. This is quite apart from the horrendous sins of the Zionist power in the area of uprooting

the fundamental tenets of our faith and suppression of religion and religious faith.

Religious Jews are forbidden from participation, actively or passively, in such a power structure. Our mentors and leaders in all previous generations have always warned against working together with those sinners and disbelievers without regard to "right wing" or "left wing". Our Torah does not recognize such distinctions. It has only one criteria of differentiation: observant and pious Jews, and those who renounce the yoke of Torah and Mitzvos. It does not delineate any difference between those who eat pork or rabbits and those who are otherwise rebellious. Partnership with any of these rebels is forbidden.

At a time when the press and media report daily that a religious leader of one camp supports one faction and another religious leader supports another group that has a policy of "not one inch" of the occupied territories, at such a time it is urgent that the authentic Jewish voice be heard that:

THE TORAH DOES NOT ALLOW TORAH JEWS TO SUPPORT A POWER THAT IS A RENEGADE OF TORAH IRRESPECTIVE OF ITS POLITICAL PERSUASION.

THE TORAH DOES NOT SUGGEST OCCUPYING TERRITORIES OR RETAINING SUCH TERRITORIES. IT DOES SAY THAT NOT ONE JEWISH LIFE SHOULD BE SACRIFICED EVEN FOR THE ENTIRE STATEHOOD. WHOEVER SAYS OTHERWISE DISTORTS TORAH.

JEWS ARE NOT A PEOPLE OF WAR. JEWS DO NOT SPILL BLOOD. JEWS ALWAYS WERE, AND STILL ARE, READY TO SACRIFICE THEIR LIVES FOR THEIR FAITH AND FOR THE SACRED TORAH, BUT NOT FOR TERRITORIES.

How painful and dangerous it is for us to observe how the U.S. Government seeks to avoid further bloodshed in the Middle East and to see it torpedoed by some Jewish spiritual leaders.

We, the children of Abraham, Isaac, and Jacob have taken an oath not to rebel against the nations of the world, and not to take sovereignty by ourselves before the coming of Moshiach. Jews cannot sacrifice Jewish lives

for statehood or territories. Jews believe in the ultimate and eternal redemption and eagerly await the coming of Moshiach; who will redeem us from our dispersion and return us to Eretz Yisrael.

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CRC represents 300 Orthodox Congregations of the U.S. and worldwide with more than 200,000 followers.

ONLY BY THE MESSIAH — These costly ad in the New York Times this week were placed by the Neturei Karta and the Central Rabbinical Congress who believe that only with the coming of the Messiah will the Jews be redeemed from exile. The Congress ad repeats the same theme. The Neturei Karta ad concludes:

Rabbis apologize to Greek bishop

SAN FRANCISCO — His "abhorrence of the violence and events that so disturbed a week holy" to both Jewish and Christian faiths was expressed by Rabbi Malcolm Sparer, president of the Northern California Board of Rabbis to the Bishop of the Greek Orthodox Diocese of San Francisco, Anthony Gergiannakis. Rabbi Sparer said "I agree with...the mayor of Jerusalem, Teddy Kollek, that the episode which disturbed us all, was deeply regrettable. The bishop promised to relay the rabbi's message of concern to the patriarch of Jerusalem, according to the Northern California Jewish Bulletin.

Bed and breakfast soon in Israel

JERUSALEM — Bed and breakfast accommodations in Israel will soon be available as Israel Bed and Breakfast Ltd. of Montreal will be announcing their availability. A listing will soon be distributed by the firm, according to its director.

GOVERNMENT SEIZED vehicles for \$100. Corvettes, Chevys, Porsches, and other confiscated properties. For Buyers Guide 1-800-448-2562 ext. 4256. Also open evenings & weekends.

"Jews are not allowed to dominate, kill, harm or demean another people and have nothing to do with the Zionist enterprise, their political meddling and their wars. The world must know that Zionists have stolen the name Israel and have no right to speak in the name of the Jewish people."

The Dole story 2 Jewish leaders give him lefthand excuses

NEW YORK — Hardly regretful, Senator Bob Dole who has been telling Israel of his disaffection publicly with some of its actions and calling for a reassessment of the U.S. policy to her, told The New York Times that he plans to "raise a lot of questions" about the \$400 million loan to Israel which was passed by the House and now is before the Senate. The loan is to enable Israel to provide housing for the crush of Russian immigrants flooding into the Jewish State.

"There are a lot of questions to answer. Are they going to buy another settlement in Jerusalem, create more problems?" He added, "But I'm not talking against the spirit of the amendment."

He was referring to the controversial hospice in the Christian section of Jerusalem that Israel first denied having any knowledge about but later was found to have paid almost \$2 million of its purchase price. The courts have ruled that only 20 of the 150 yeshiva students and families that moved into the hospice could stay there until a final decision was rendered.

Meanwhile the duplicity of the government and its leaders was displayed for world consumption, even though Prime Minister Shamir denied any knowledge of the transaction.

Dole got support from fellow senator Warren Rudman, who is Jewish. The New Hampshire solon, one of Dole's closest friends in Congress, suggested that Israel might do well to heed some of what Mr. Dole is saying even if it does not care for his style. "In a number of conversations we've had he is increasingly disenchanted with the ability of the Israelis to form a government that can have a coherent foreign policy on the Palestinians in the occupied territories, and his recent trip to the Middle East only reinforced that," Rudman said.

"I don't believe that he is anti-Israel for a moment, he added. "I think he is taking a position to show that the Republican leader of the Senate is unhappy with the Israel Government. That's the message and I don't think it is any more complicated than that."

Dole acknowledged, according to the Times account, that some of his statements in the last 12 months had offended

Continued on page 16

Shamir trying now, has better chance

JERUSALEM — The chances that Yitzhak Shamir can put together 61 Knesset votes and thus stay on as Prime Minister looked better this week as he began the horse trading that failed his opponent Shimon Peres. He'll be trading with the same ultra-Orthodox parties as did Mr. Peres, but there is more of a sync with them than Peres had. In fact, the Orthodox have always mistrusted Labor.

If Shamir wins out, the U.S. peace plan loses and then

A scorecard

For those who are bewildered by the news from Israel about the ultra-Orthodox parties, here is a score card:

The largest and most influential is Shas, the Sephardi Torah Guardians, which now holds six seats in the Knesset. Shas split from the Agudat Israel prior to the 1984 general election.

The second largest is Agudat Israel with five Knesset members. It is composed of a coalition of hassidic sects which accept the view of the Council of Torah Sages. The Rebbe in Brooklyn is associated with it.

The smallest of the strictly Orthodox parties is Degel Hatorah, closest to Shas and holding two seats in the Knesset. It follows Shas actions and its mentor is Rabbi Eliezer Schach, who is 96 years old.

The three parties are considered anti-Zionist. The one religious Zionist party is the National Religious Party (NRP). It has five seats in the Knesset and tends to align itself with Likud.

the fat is in the fire. There already has been built up in the U.S. considerable animosity in recent months against Israel and Mr. Shamir's intransigence, as it is termed, will do nothing to heal the breach.

Even as he was tendered by President Herzog the right to form a new government, he announced his opposition to Secretary of State James Baker's peace formula. Shamir wants talks on his proposed elections in the territories now, not a preliminary meeting in Cairo between the three parties — Egypt, Israel and the Palestinians for a dialogue about elections. He said that there probably would need to be "some sort of meeting, sometime" with the Palestinians, but it need not be in Cairo and it need not be now.

The offer of a resumption of the coalition government for six months to allow for a change in the electoral system by the Knesset and an election put forward by Yitzhak Rabin was rebuffed by Shamir.

Meanwhile as Peres' star dimmed, that of Rabin brightened. He very likely could succeed Peres as head of the Labor Alignment were an occasion to arise where their respective strengths in the party were put to a vote.

A first: woman police chief

NAZARETH — Israel first female police chief is Shlomit Korem, who heads the Migdal Ha'emek police

department. The 37-year-old mother of three has a B.A. in economics.

OBITUARIES

Bella Spewack, 91, of stage and film

NEW YORK — Death at the age of 91 came to Bella Spewack, co-author with her husband, Samuel, of Broadway and film comedies such as "Boy Meets Girl" and "Kiss Me Kate," among others.

Brought to the U.S. from what is now Romania, she grew up on the East Side and then found a job as a reporter, where she met her husband. The two launched a writing collaboration that spanned four decades.

Marcus Mayers, 87, is taken by death

LAFAYETTE, La. — Marcus Morris Mayers, who was a past president of Temple Rodeph Shalom, the Kidney Foundation of Louisiana, the Rotary Club and almost ev-

ery local civic and Masonic group, died at the age of 87. He owned and operated the Mayers and Co., for 50 years.

Compromise found for newlyweds

LONDON — When Rabbi Louis Jacobs, who heads the Masorti (Conservative) movement in England, was to conduct the wedding service for Naomi Joel and Dr. Roger Goldberg at St. John's Wood Synagogue, he was told he could not do so by Sidney Frosh, president of the United Synagogue. He had officiated at the marriage of Miss Joel's parents. Mr. Frosh said he consulted with the Chief Rabbi who said he did not approve of Rabbi Jacobs conducting a wedding at an Orthodox congregation.

Rabbi Jacobs was permitted to address the couple in a private family ceremony at the synagogue.

Iraq gun fittings seized by Greece

ATHENS — Steel forgings believed to be part of the super guns that Iraq is allegedly building and the nozzles for which England has seized have been impounded by Greek authorities who were alerted to the shipment by Israel's Mossad. The driver of the truck who brought the cargo in a car ferry from Brindisi, Italy, told customs the shipment was to be delivered to Mersin, Turkey for the final leg to Iraq.

Jewish singles world meet set

RIO DE JANEIRO — Jewish Singles organizations exist in many communities in America, and recently a national conference on Jewish singles was held in Omaha, and now a World Jewish Singles week has been scheduled for Feb. 15-22 here next year.

Out of the Omaha meeting came the idea of a four-page supplement containing articles about how singles can enhance their lives and information about Jewish singles activities nationwide to be supplied to Jewish publications as an insert.

Jewish officers massacred in 1940

At least 150 Jewish officers were among the 4,143 Polish officers massacred in the Katyn forest by NKVD, the predecessor of KGB in April, 1940.



THIS PHOTO WILL STIR YOU — While the Holocaust Museum in Washington is under construction the gathering of the exhibits has been continuing and one is a collection of unforgettable photographs never before made public. This shot taken in one of the many DP camps throughout Germany shows Dr. Frederick Orenstein (at right) with members of the nursing staff attending babies born to parents who survived the Holocaust. Dr. Orenstein, now of Queens Village, NY was a physician in Poland who spent several years in concentration camps. "This photograph is poignant testimony to the Jewish will to survive," noted Dr. David Altshuler, director of the Museum.

Palestinian state threat to Israel, study asserts

WASHINGTON — Those who oppose a Palestinian state on the West Bank got support from a new study by the Institute for Advanced Strategic and Political Studies here. The 164-page study, which assumes that the Palestinian state would be controlled by the PLO, asserts that Israel would be held "hostage to the good will even of a benign state." The English-language edition of the study was commissioned by Rabbi Marvin Hier, dean of the Simon Wiesenthal Center.

Michael Widlanski, editor of the report and project coordinator of the study, said that a Palestinian state would be a danger to Israel "even if it were ruled by the Boy Scouts of America."

Meanwhile another report on the same problem promoted the idea of negotiations between Israel and Syria as a prelude to solving the Palestinian situation. It was delivered here to the Trilateral Commission, a nongovernmental body with more than 300 members from North America, Western Europe and Japan whose aim is to promote mutual understanding and greater cooperation between the countries from which its members come. It was submitted by Garret FitzGerald, former Prime Minister of Ireland, and it predicted little chance for success of Secretary of State James Baker's efforts for a dialogue between Israel and the Palestinians.

SUBSCRIBE

Women blamed for breakdown of the home

LONDON — Who is to blame for the fall in Jewish births and the breakdown of the Jewish home?

According to Chief Rabbi Lord Jakobovitz, it is women's search for full equality.

In an article in the religious magazine, *L'Eylah*, he called for a greater role for women in communal organizations but said "the home comes first." He was responding to a letter he received from an Orthodox woman asking for support for women's prayer groups and reforms in Jewish law. Rabbi Jakobovitz, who is soon retiring, ruled out "equality in ritual practice" and said

that wearing of tallit and kippah by women was "frivolous".

If women's quest for full equality succeeded, the result would be inequality, he argued. For whereas women would be able to take on male as well as female roles, the men would be "prevented by nature from assuming such a dual role."

He added that the damage already caused by this "inequality" was "incalculable" and for the first time Jews faced extinction through low birth-rate and high assimilation — "part of the price we are paying for defying the laws of nature and of halacha alike."

British Reform stress kashrut and Sabbath

LONDON — Emphasis on kashrut and Sabbath observance through prayer and study in a theological position paper by Reform in England seems to follow the road of Reform in America towards greater observance. The paper was prepared by Rabbi Tony Bayfield, director of the Sternberg Center, after consultation with rabbis and lay leaders of the movement.

The document acknowledges the "revelation at Sinai and the Hebrew Bible" as testimony to a unique encounter between God and the Jewish people.

There were reservations however. "We do not, however, regard the Torah as a document literally handed down by God to Moses but rather as our ancestors' record of their encounter with God, a document itself revealing a process of inner development," the position paper states.

The paper had this to say about halachah:

While "respecting the halachic system as a dominating aspect of our inheritance, we do not believe that a system of law is adequate to enable all contemporary Jews to express their relationship with God and other human beings."

While there should "always be a presumption in favor of halachic tradition, a respect for traditional methods of analysis and a recognition that halachic literature contains the distilled wisdom of many generations," Progressive Jews believe that "individuals must formulate their own patterns of Jewish practice," the document stated.

Blessings barred for voting right

JERUSALEM — The promise of blessings by rabbis in return for votes that has even featured newspaper ads in the past will no longer be tolerated and rabbis, political parties and candidates for the Knesset will lay themselves open to prosecution if the practice continues. This was announced by Attorney General Yosef Harish, who 17 months ago received a complaint to that effect by Allen Shapiro, a lecturer and writer on legal and political affairs. Shapiro sent his complaint to the Central Knesset Elections Committee which passed it on to Harish for investigation.

Israel Arabs get \$300,000 grant

JERUSALEM — The first Israeli non-governmental organization to receive a grant from the European Community is the Galilee Society for Health Research and Services of the village of Rama, a mixed Moslem, Christian and Druse community. The \$300,000 award was made in recognition of the unique development needs of the Arab minority in Israel. The Society has no political or religious affiliation.

Wiesenthal on German unity

NEW YORK — When the Germans are big and strong, they start wars.

This was the view of Simon Wiesenthal, Nazi hunter, at a lecture at Sutton Place Synagogue, co-sponsored by the Wiesenthal Center. He told the audience that "reunification is happening too quickly."

Bush, Quayle lightweights, says Harvard's Dershowitz

LOS ANGELES — The harshest criticism yet in the Jewish community of President Bush and Vice President Quayle came from Alan Dershowitz, professor of law at Harvard, who in an interview in *Heritage*, the Jewish weekly here, had this to say:

"Here is a man who has screwed up in more jobs — it's amazing how you get to be president and vice president of the United States. I mean, start with Dan Quayle — didn't have the qualifications to get into college; got into college, didn't have the qualifications to get into law school; got into law school; didn't have the qualifications to pass the bar, passed the bar, and then worked in various jobs for which he didn't have the qualifications.we live in a world where Dan Quayle gets nominated as vice president of the United States despite having had every opportunity and advantage and never having done anything well."

As for President Bush, Dershowitz said, "Now George Bush is no Dan Quayle, to paraphrase, but it is only a matter of degree. Here is a man who was one of the worst CIA directors in American history, he was one of the worst ambassadors to the UN; he was not a successful ambassador to China, and suddenly he gets made vice president, and how can you possibly be a bad vice president? Nobody is underqualified for that job. And then he becomes president. This is a wonderful country."

The interviewer was Donald H. Harrison. Dershowitz was in L.A. for a lecture at Congregation Beth El in La Jolla.

In answer to a question "Why doesn't Bush love us?", Dershowitz responded, "I think Bush doesn't know us — that is, Bush, of all presidents, has had least contact with the Jewish community. Reagan, after all, was brought up in Hollywood. Jimmy Carter always surrounded himself in Georgia with supporters



Alan Dershowitz

from all ethnic and racial groups. Bush comes from a very isolated background where he has surrounded himself almost exclusively with people of his own image, and has a very limited appreciation of the diversity of American life."

Dershowitz also had some unkind words about the American Jewish leadership. In answer to the question, "What do you think the Jewish community ought to be doing?", Dershowitz said, "Well, first of all, I think we're seeing a virtual bankruptcy in this nation of the Jewish leadership. With the Exception of Seymour Reich and few other farsighted leaders, Jewish leadership in this country is reactive. We did not anticipate Eastern European developments, we did not anticipate developments in South Africa, we have not anticipated steps of the Bush administration. Jewish leadership in this country simply seems never to be prepared for future crises. It is always planning for yesterday and today and maybe tomorrow, but never next week....Jews have to broaden their leadership beyond only contributors, and although contributors are very important to the survival of the Jewish community, there has to be an understanding that the Jewish leadership has to dip more deeply into the rabbinical leadership, the academic leadership, the leadership in the arts, and broaden the base of leadership to begin to anticipate these developments."

Polish anti-Semites being heard

GDANSK, Poland — Polish anti-Semitism, which preceded the Nazis by many years, proved it was far from dead when a rally claiming that there were too many Jews in Solidarity leadership was broken up at

a Solidarity Congress here. The small group of anti-Semites were dispersed by the Solidarity delegates at a Mass in St. Brigidas Church attended by some 2000 people.

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'Crossing to Freedom,' some shortcomings

By RABBI ELLIOT B. GERTEL

CBS recently offered a moving story in *Crossing To Freedom*, adapted from Nevil Shute's novel, *Pied Piper*. It is the story of a



retired British gentleman, memorably played by Peter O'Toole, who, one moment, is fishing peacefully while vacationing in a small French village — peacefully, that is, when the two children of a British diplomat are not pestering him — and, the next minute, is asked to bring those children back to England as Nazi invasion of France becomes more and more certain. The gentleman, Mr. Howard, is joined at Dijon by a local French girl, Nicole (affecting performance by Mare Winningham) who, as it turns out, was deeply in love with Howard's son, who was killed at the beginning of the war.

The film superbly follows the deepening bond between Howard and Nicole and the children. In Dijon another child is put into their hands. Along the way they find another child, standing over the corpses of his parents, who were killed by German bombs. Howard then rescues a German-speaking child whom local French peasants are trying to stone to death as a "spy."

Toward the end of the film, a friend of Nicole's urges them to add a Jewish boy that he is "filled with rage" because he saw his parents tortured; the Germans had cut off his mother's fingers.

It's interesting that among the children, it is the Jewish child who is "filled with rage." The others seem either naive or in shock. Interesting, too, that the barbarity is attributed to "the Germans" and not just blamed on a small group of "Nazis." The latter point is well-taken, for it recaptures the perception of the allied nations that the Germans as a people bore the responsibility for their leaders and for their nation's agenda of

invasion.

As for the Jews, it seems that *Crossing to Freedom* is saying that the Jewish child has a special right to be angry. I'm not so sure that the message is appropriate, however, for two reasons. First, it reinforces, on the subliminal level, the stereotype of Jews as "angry" and motivated by hostility more than by, let us say, faith or even grief. Secondly, the reference to the Jewish child underscores the mixed signals in the film itself. The point is clearly that under German invasion, all children, including a German-speaking child, suffered deeply.

the Jewish tragedy is an appropriate, even obligatory impulse. However, instead of getting bogged down in the issue of "anger" (I'm sure all the children whose parents were violently tortured or killed were angry), a direct declaration about the plight of the Jews would have been effective. At one point, Mr. Howard or Nicole could have simply commented that whereas all the children are being hurt by Hitler's evil design to take over the world and destroy anyone who gets in his way, he had a particular hatred of the Jews and wanted to destroy them just because they were Jews, even though

man even if the victims were distant strangers. The prejudice against Jews was obviously so strong that they were treated as strangers.

Because Germany had failed to fight prejudice, starting with the prejudice against an ancient and scriptural people, it blindly, even resolutely, followed Hitler's prejudices regarding neighbors and strangers alike; and the sanctity of human life, of each human life, whether of "stranger" or "neighbor" was ignored. Even the autonomy and dignity and humanity of other nations did not matter. A few well-chosen words to this effect would have best addressed the plight of the Jews for the purposes of this film.

Downright disturbing, however, is the other way that *Crossing To Freedom* chose to make a statement about the plight of the Jews. The "happy ending" comes about because a Nazi offi-

cial wants to add one more child to Mr. Howard's group — this Nazi's "half-Jewish" niece who, as he puts it, is the product of his brother's having "made a most unfortunate marriage to a Jew." (I apologize for giving away part of the ending, but in this case it cannot be helped.) The Nazi has another brother who lives in Minnesota, and wants Mr. Howard to see that the little girl is taken there. (Her parents have been killed.)

While I'm sure that there were Nazis who had pangs of conscience about Jewish relatives, the ultimate tragedy and barbarity of the Holocaust was that many Germans, whether Nazi officials or not, did not show compassion to Jews, even if related by marriage. A film which spells out the evils of Nazi atrocities to a younger generation has no business diluting its message with a token "sympathetic Nazi" at the end.

Comparing suffering can only be a vain or insensitive exercise. Yet the film also finds it necessary to point out that whereas others lost parents to random bombs, the Jewish child saw his mother's fingers cut off. The film has conflicting impulses in that it tends to suggest the unique tragedy of the Holocaust for Jewish children even as it poses the general tragedy of "The War" for all the children. Still, the point is well made that children are children, and that the evils of war and of fascism are a unique tragedy for children as children.

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The impulse to make a particular statement about

they had been good citizens of Germany and other European nations for hundreds of years.

Hitler also tried to destroy other people, such as the Gypsies. That was a terrible prejudice against a people whom the Germans, and most Europeans, had not really know. Yet most Europeans knew Jews, or had Jewish neighbors, or lived in countries to which the Jews had contributed much, not the least of which was the biblical tradition. The tragedy of the Jews, which is a warning to all peoples, is that people can turn on their own friends and neighbors in ways that would be horrible and inhu-



LIFE GAME

By Sol Gordon

Professor Sol Gordon is an authority on love, sex and marriage, and you probably heard him lecture in your community. He founded the Institute for Family Research and Education. He is professor emeritus of Syracuse University. He has appeared on *The Today Show*, the *Phil Donahue Show*, with *Oprah Winfrey*, *60 Minutes* and *Good Morning, America*. He is the author of "Why Love Is Not Enough" and "When Living Hurts." He will answer questions from readers and may be addressed at 28 Heritage Ct., Belmont, CA 94002.

Is friendship enough?

If you're over 35 (regardless of your past marital status) it's probably best not to consider yourself constantly on the lookout for Mr. or Ms. Just Right. Your chances for a truly happy marriage are much better if you keep your eyes open for a companionate marriage — a marriage for friendship, rather than for the dream person you've been waiting for all your life. You may be surprised how readily love and intimacy grow within the open communication of genuine friendship. This friendship places a premium on enjoyable time together, trust, shared values and a mutually compatible sense of humor.

In short, marry a good friend.

Powerful love and sexual feeling can emerge in time, and will probably fluctuate somewhat. But the underlying friendship will serve as a strong foundation to the marriage. As the old blues refrain has it, love is like a faucet: it turns on and off. The intimacy of true friendship, on the other hand, continues to grow over the years.

Continued on next page

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JEWISH THEATER

Tovah Feldshuh and NY cabaret scene

By IRENE BACKALENICK

It is not surprising that Jewish entertainers are dominating the New York cabaret scene. Nor is it surprising that Sid Caesar, To-



vah Feldshuh, Sheldon Harnick and other Jewish performers are singing or acting their hearts out in clubs all over town.

After all, cabaret acts and Jewish performers share a common legacy. Both are descendants of medieval street theater. Throughout medieval Europe, the Christian clowns, bards and minstrels were matched by the Purimspiel players, Broder singers, Badkhonim.

And why are cabaret acts thriving and expanding at this particular time?

Why? Because is a low-cost alternative to the prohibitive expense of mounting a full-stage Broadway — or even off-Broadway — production. It provides work for the performers, entertainment for the audiences, and profits for the cabaret owners. And, as it happens, cabaret is a delightful art form in its own right. It offers an informality and intimacy, a chance to get close to the performer, that is never available in the more formal theater world.

As to the present offerings: Sid Caesar and Imogene Coca have opened at Michael's Pub, recycling their marvelous skits of the early TV series, "Your Show of Shows." And lyricist Sheldon Harnick gives voices to his own immortal words from "Fiddler on the Roof" and "Fiorello." His pleasant baritone can be heard all this month at the Rainbow and Stars Room at the top of 30 Rockefeller Plaza.

And now Tova Feldshuh opens at the Algonquin Hotel's Oak Room, playing until May 12. She calls her show a cross-over, indicating that it is the first time she has left the Broadway area, where she has starred in "Yentl," "Lend Me a Tenor,"

and other successes.

Crossing Sixth Avenue, she has also crossed into a new kind of freedom, appearing in a club act where she can do her own thing. The words are her own and the life is her own, as she shares some of her mileposts along the way. Though Feldshuh has a lovely, throaty voice, she is still more actress than singer. And the best moment of her hour-long show is the skit about her grandmother. She assumes the persona of "Bubby," talking to Tovah, urging her not to become an actress, but ultimately giving her blessing and telling

her to "reach for the stars."

There are drawbacks to this program, and we wish she had made different musical choices and offered more revelations of her personal triumphs and traumas. Nevertheless, for those of us who are committed Feldshuh fans, this is a rare evening indeed. It offers the kind of informality and intimacy between fans and star that we can only have in cabaret...

New York cabaret keeps growing and growing — and with it more and more appearances of top Jewish performers. Watch for the announcements.



Tovah Feldshuh

Tovah Feldshuh

Gordon

Continued from prev. page

While we're discussing friendships, it seems appropriate to address a question I'm often asked. Once one of your friends becomes a marital possibility, can you keep your other friendships? Certainly. One sign of a strong marriage is that it is expansive, and includes many opportunities for friendships, new and old. A weak marriage tends to be exclusive and limiting of outside relationships.

The name Boris Thomashefsky, which is familiar to Yiddish theater aficionados, struck a responsive chord when Time Magazine termed his grandson, Michael Tilson Thomas, 45-year-old conductor of the London Symphony Orchestra, a "wunderkind." Michael's father, Ted, who shortened the family name, is a retired Hollywood writer and director. Heifetz and Piatigorsky employed Thomas to accompany violin and cello students on the piano, and by 1965 he was assistant to William Steinberg at the Boston Symphony Orchestra and in 1972 he was conductor of the Buffalo Philharmonic. Thomas has successfully developed the New World Symphony, whose members must find a professional job elsewhere in three years to make room for new talent.

Dustin Hoffman helps

Asked how he got involved in the effort to save the life of Allison Atlas, the 20-year-old University of New York University student suffering from leukemia, Dustin Hoffman said "It's hard to explain. It picked me." He donated \$100,000 to the campaign which is now almost world-wide in Jewish communities to find the correct bone marrow which would give the Baltimore girl a lease on life. The cost for a test is \$75 and the actor has offered a prize of a two-week holiday anywhere in the world to the person whose blood type is found to match that of Miss Atlas. "I've always done things privately," he said, "and would have preferred to have kept it that way, but there was no other way to help."

The conductor

Several years ago the musical world was pleasantly surprised when Gilbert E. Kaplan conducted Mahler's Second Symphony, the Resurrection, at Carnegie Hall. People smiled indulgently as the chairman and founder of Institutional Investor magazine mounted the podium. Since then he has conducted the symphony 17 times with some of the world's leading symphonies. Earlier this month he played it again with the Eastman Symphony Philharmonia at Carnegie Hall for the 18th time. Next year he will lead the National Symphony at the Kennedy Center in Washington.

Czechoslovakia's envoy

Rita Klimova, Czechoslovakia's first non-Communist envoy to the U.S. in 44 years, is the daughter of Jews and Communists who fled from Nazi occupation in Prague to New York. Klimova, 58, a widow and grandmother of three, lived in New York City during World War II, and returned at age 14 to her native country with her parents after the war. When President Vaclav Havel took his post, Klimova was asked to represent her country in Washington. A translator with a doctorate in economics, she was a dissident for more than two decades. In last fall's revolution, she served as translator and adviser to Havel. Because of her opposition to the Soviet invasion of her country in 1968, she lost her job as an economist and was forced to work as translator.

The one-percent club

Sam Rappaport, the Philadelphia real estate tycoon who is the only member of the Israel Bonds one-percent club, fulfilled membership conditions last year when he purchased \$7.5 million in bonds of the organization's \$75 million goal, and has already assured himself of membership for 1990 with adding another \$11 million to his previous holdings.

Olympic star Jewish

One of the revelations from the Russian immigration to Israel is that the all-around women's gymnastics gold medal winner at the 1952 Helsinki Olympics, Maria Gorochovskaia, is Jewish. Now 68 years old and a grandmother, she probably would never have publicly owned up to her Jewishness had it not been for the desire of her only daughter to make aliya.

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YOUR NAME

By David L. Gold
Column No. 40

"Your Name" is conducted by David L. Gold, founder and director of the Jewish Family Name File, who has published widely on the subject. Queries should include a list of all known spellings of the name (in whatever language or alphabet), an indication of the specific place for which each of them is known, any family tradition concerning the origin or meaning of the name, and anything else that might help to elucidate it. When indicating places, try to be specific (for example, Minsk rather than Russia) and try to give both the Jewish and non-Jewish names of the place (for example, Yiddish Tsotszmer/Polish Sandomierz). All queries will be answered but not all in this column. Address inquiries to David L. Gold, The Jewish Post and Opinion, P.O. Box 449097, Indianapolis, IN 46202. Please include an addressed envelope.

Pulitzer had Jewish roots

When Franklin D. Roosevelt was president of the United States, some of his enemies spread a rumor that he was of Jewish ancestry, in proof of which they offered his family name, supposedly changed from Rosenfeld. Roosevelt and Rosenfeld (Dutch and German, respectively) have the same literal meaning ("rose field"), but Roosevelt is not indicative of Jewish ancestry nor is Roosevelt known to have had any. It was also rumored that Charlie Chaplin was of Jewish ancestry, though Chaplin is not a Jewish family name either (but Choplin, of unknown origin, is).

I don't know how the Roosevelts acquired their name, but it's clear that Jews named Rosenfeld have an ornamental family name, chosen for its pleasant associations and corresponding to absolutely nothing in reality (thus, they did not live next to a field of roses of have one). Unaware that a large number of Ashkenazic family names are ornamental (referring, for example, to flora, fauna, and natural phenomena), some people have mistakenly tried to find a "rational" explanation for them. How many Ashkenazic Jews are known to have lived near a field of roses or own one (if there ever was such a field at all)? I bet none.

Another kind of family name is the adopted one. We've seen instances of this, when Jews in the Russian Empire assumed another person's name in order to avoid military service. Many names acquired by immigrants are adopted names. For example, when an Eastern Ashkenazic Jew named Ilyanski came to England, the immigration official found it hard to pronounce and suggested instead the like-sounding name of a non-Jewish English family he knew, Linskill. As a result, Jews in England and Israel now bear this name and they are of course unrelated to the non-Jewish Linskills.

Miriam Kipniss asks for the origin of her family name, which, as far as I can tell, is borne only by Ashkenazic Jews in the Ukraine and their descendants. It occurs in the spellings Kipniss/Kipnis/Kipnes/Kipness, of which Kipnis is the original one, the others being found in the United States and other countries outside Eastern Europe. The name occurs in no other forms (for example, with a suffix) and may be monogenetic. I've heard two suggestions about its origin: either of them convincing: from Hebrew *ki po nes* ("for ere there is a miracle") and, as pronounced in Southern Yiddish, a *kupe nis* ("a heap of nuts"). Both of these explanations sound contrived, though I can't suggest anything better. Any proposals?

Michael Politzer asks for the origin of his family name and wonders whether he might be related to Joseph Pulitzer (1847-1911). According to Don C. Seitz (Joseph Pulitzer: His Life and Letters, New York, Simon and Schuster, 1924, Pulitzer was born in Mako, Hungary, the son of Philip Pulitzer, who "was of Magyar-Jewish descent" (p. 40), and Louise Berger, who "was of the Roman Catholic faith" (p. 41). In American military records, Joseph Pulitzer's name appears as "Joseph Politzer" and as "Joseph Pouletzes." Seitz wrote that "Poltzer" was "a form of spelling preserved today by the family in Austria" (p. 43), hence we may take Pulitzer and Politzer to be forms of the same name. It appears to be based on the German name of a place (in Hungary?), presumably "Poltz" or "Pulitz," though I can't find any such place. Any suggestions?

Aside from the passage about Joseph Pulitzer's father

Continued on page 18

Christians reacted to Hospice move

JERUSALEM — Holy sites in Jerusalem and Bethlehem, including the Church of the Holy Sepulcher, were closed Friday last week and may be one day a week indefinitely in protest of a new Jewish settlement in the Christian Quarter of the Old City.

Ten Christian leaders announced the plan last Monday, saying it was the first time ever that they had unanimously decided on such a protest closure. The sites draw tens of thousands of tourists yearly.

The closure began 9 a.m. Friday.

The Christian leaders said, however, they will review their decision depending on results of legal efforts to evict the 150 Jewish residents of St. John's Hospice.

Last Monday a judge ordered Jews to vacate the place within 48 hours, but an appeal is expected.

Greek Orthodox Patriarch Diodoros I, whose church owns the 72-room building, said he wants the former status quo restored and respected.

Jews moved into the building four days before Easter. On Sunday the Israeli government admitted it contributed \$1.8 million toward buying the disputed building.

The Christian leaders said "This act of armed settlement seriously jeopardizes" access to the holy sites. They said church bells will toll a funeral toll hourly Friday. They said next Sunday will be a special day of prayer for the Christian community.

The Ministry of Religious Affairs called the announced closures "a basic blow and a serious one" to attempts to maintain religious ceremonies.

Jerusalem Mayor Teddy Kollek urged the Patriarch to await a legal outcome before resorting to drastic action.

Students in Israel finding a home

About 15 percent of the 700 students who attend the one-year program of the Hebrew University's Rothberg School for Overseas students stay in Israel or return to settle after finishing their studies abroad.

The Walter Annenberg Foundation has donated \$1 million to the Technion.

COPING TODAY

Painful challenge

By M.S. STERN

Marsha and Ted N. are a young Jewish couple. They were married in 1982 and developed a warm and caring relationship. It was



ichem.

I don't want to boast, but all my daughters and daughters-in-law are fruitful, they all bear children every year...

Though with one son, the middle one, I had some difficulty. For a long time my daughter-in-law had no children at all. We wait and we wait — not a sign of one. We tried everything. We went to doctors, rabbis... We even tried a gypsy. Nothing helped.

Finally there was only one thing left to do. He had to divorce her. Well and good,

he'll divorce her. But when it comes down to getting the divorce... Who... What... She didn't want it.

"What do you mean she doesn't want it?" I ask my son. And he tells me, "She loves me." "Fool!" I say. "Are you going to listen to that?" And he says, "But I love her too." Now what do you think of that smart boy? I tell him children and he answers me love. What do you think of such an idiot? (Tevye's Children, NY, 1949)

Marsha and Ted did help each other through this crisis. They explored alternative parenting. They and their 10-month-old adopted daughter are busily engaged in "living happily ever after." The relations with both sets of parents, however, are strained. They, in their very real sense of loss, alienated rather than supported their children. These more "mature" adults did not meet the challenge and are the losers.

Prof. Stern can be reached at 11 Coralberry Ave., Winnipeg, Manitoba, R2V 2P2 Canada.

Next US tennis star might be Jewish

PALM BEACH — The three top Jewish players of the world, all Americans, got high marks from a Jewish tennis star who was always a threat in his halcyon days as Harold Solomon told The Jewish World here that either Jay Berger, Brad Gilbert or Aaron Krickstein could become America's next tennis star. He based his views on the decline of John McEnroe, Jimmy Connors and Andre Agassi. "I just admire what they actually accomplished because it's so much tougher now to stay on the top 10 list than when I played," Solomon said.

In March, ATP rankings showed Krickstein seventh, Gilbert fourth and Berger ninth.

For what may have been the first time for Jews, two of them — Krickstein and Gilbert — won quarter final Davis Cup matches as the U.S. advanced to the semi-finals against Austria in September.

Other Jewish players on the world scene are Amos Mansdorf of Israel, Jim Grabb of the U.S., Martin Jaité of Argentina, while Elise Burgin of Baltimore is tops in the female sector in doubles.

Women in Israel: Tradition and transition Part II

By JUSTICE MENACHEM ELON
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Part two of a two part series

11. Some of the Halakhic authorities made a difference between the right to vote and right to be elected. Thus it is said in the opinion given by Rav David Tzvi Hoffman, head of the Berlin Rabbinical Seminary, an important author of responsa, and one of the greatest researchers in Jewish Studies, as follows:

"According to the law of the Talmud and the lessons of later authorities, women should not be granted the right to be elected (the passive right). The active right to vote may be granted to women from the moment that a community so decides."

We see that, according to this view, the right to vote depends on a special decision taken by the community, according to Jewish Law, which authorizes the community to make new regulations and even, in many areas, to change the existing ones.

12. An instructive responsum, which was given on the subject by the former Chief Rabbi of Israel during the years 1939-1953, the Rishon LeTzion HaRav Meir Hai Uziel, takes a different Halakhic approach on the subject under discussion.

In HaRav Uziel's opinion, women have voting rights, both active and passive. Let us consider some of his reasons:

"Concerning the former (active right to vote — M.E.), we found no clear basis to prohibit it and it is unthinkable to deprive women of this personal right. For in these elections... women, whether directly or indirectly, accept upon themselves the authority of these elected candidates and obey their orders, and public and national laws — and how can one grab the rope at both ends, to lay upon them the obligation to obey the people's choice and to deny them the right to elect them? And if you tell us to deny the vote because of their frivolity and incapacity to choose people suitable to lead the community, we shall say: in that case, deny the vote also to frivolous and empty-headed men, for there will never be a shortage of these. But the reality stares us in the face and shows us that, both in the past and today, there have been women of as much education and knowledge as men, and as capable of handling negotiations, trade and their affairs in the best manner. Has anyone heard of such a thing that a guardian can be appointed over a grown woman against her will?

And because of immorality? What immorality can there be in this matter, when everyone goes to the ballot box and hands in his voting card? And if we are worried about this — we will not be able to live; it will be forbidden to walk in the street, or for men and women to go into the same shop together, or it will be forbidden to negotiate with a woman because doing so will lead to forbidden thoughts and to immorality; no one ever said such a thing.

Thus in HaRav Uziel's opinion, there is no rule in Halakhah, either explicit or implied, which denies women the right to vote.

From here, Rav Uziel turns to discuss the second part of the issue of women's voting rights, that it, the right of a woman to be elected to public office. He arrives at an interesting distinction between Maimonides' rule and the right of a woman to be elected to a public office. The rule which forbids it "speaks of appointments by the Sanhedrin, whereas we are speaking not of an appointment, but acceptance by election by a decisive majority of the community who gave their opinion, authorization, and

trust — to those elected to be their representatives to oversee all public matters, and here even Maimonides agrees there is no prohibition."

14. It is illustrative to read a responsum on our subject by Rav Yechiel Weinberg, one of the previous generation's greatest Halakhic authorities. He comes to the following conclusion:

"Why should I inject myself into an argument of permitted or forbidden let time decide this matter. To those who prohibit there is a moral argument, that working in public affairs will negate women's modesty, and they bring evidence... This should be rejected and distinguished. But there is no point in splitting hairs since deeper issues are involved."

These words are instructive. His statement, "let time decide this matter," should not be seen as avoiding making a ruling, but rather should be viewed as expressing one method of decision making in the world of Jewish Law. Custom, as is known, is one of the legal sources, of the creative means, in Jewish Law, and it functions in various ways. Generally, custom decides between disagreements of Halakhic authorities on questions of law, and sometimes custom determines a question of practical life where the answer is not found in the law (*lacuna*). (There is another function of custom, but I will not elaborate here.) Concerning the role of custom in deciding disagreements between Halakhic authorities on questions of Halakhah, it is stated in both Talmudim, the Babylonian and the Yerushalmi, that in the case of a difference of opinion between scholars: "Go and see how the public behaves."

15. These differences of opinion that we have found in the subject of our discussion are typical of the world of Jewish law. Indeed, they are an integral part of its way of thinking and judging, as exemplified by the well known saying: (both are words of the living God); but concerning practice, the rule of law is according to one of the opinions. We discussed this in detail elsewhere, and here is not the place to elaborate.

16. How wise were the words of Rav Weinberg, the author of *Stridei Esh*, when he wrote to "let time decide this matter" of differences of opinion concerning our problem, for the time has indeed arrived and decided it. Three of the greatest Halakhic authorities of the previous generation believed and decided that women do not have even the right to vote. But... in every community of Torah-observant Jews, without exception, *hasidim* and *mitnagdim*, ultra-Orthodox and religious Zionists in all their divisions and factions, women participate to the same extent as men in all elections held in the State of Israel, for all of its bodies and institutions.

17. I found it proper to delve into the issue in Jewish law of women being elected to public office for two reasons: First — this issue clearly demonstrates how Jewish law responds to changing social and ideological circumstances in society and the means, stages, and methods by which these changes become a recognized and integral part of Jewish law; and second — because this development in Jewish law's attitude towards the place of women in public life served as an important factor in the decision of Israel's Supreme Court a year and a half ago, in the well-known *Shakdiel* case.

In this case a controversy arose over the election of women to the Religious Councils in the various cities and communities in Israel. Mrs. *Shakdiel* served as a member of the Local Council (the general governing body) of Yeruham, and was elected by the Local Council to serve as a

member of the Religious Council of Yeruham. (According to the Jewish Religious Council's Law, the Local Council elects 40 percent of the members of the Religious Council.)

The local Rabbi of Yeruham opposed her appointment to the Religious Council, and the Council of the Chief Rabbinate also opposed the appointment. The reason given for this was, that since Rabbis also take part in the Religious Council, and there are some amongst them who are not comfortable sitting with women, women should be prevented from being members of the Religious Council. Moreover, it was asserted, a woman sitting as a member of a public body does not sit well with what, for the most, are dated notions of a woman's modesty and place. Mrs. Shakdiel brought a petition before the Supreme Court (in its function as the High Court of Justice) to challenge this refusal. The Supreme Court ruled in her favor, and so today Mrs. Shakdiel sits as a member of Yeruham's Religious Council.

In the main opinion of the Supreme Court, which I was privileged to give, with the concurrence of my colleagues, I referred first to the Women's Equal Rights Law, according to which there is no doubt that women cannot be prevented from sitting on a Religious Council. The Religious Council deals with the providing of religious service in the city, in such matters as kosher certification, ritual slaughtering of animals for food, ritual family purity, burial services and Torah study, but it does not serve as a Halakhic body that decides questions of Halakhah. The only requirement for serving on the Religious Council is a positive attitude to the issues with which the Religious Council deals. Those who serve need not be conversant with Halakhah, nor do they need to be qualified to make Halakhic decisions. In this respect, there is therefore nothing that prevents women from serving as members of the Religious Council, and, what is more, in some respects the abilities of women to serve in this capacity even exceed those of men, for who are as experienced as women in the fields of Kashrut and ritual family purity, and they are no less proficient in the organization of Torah study activities. So, Mrs. Shakdiel, a woman who observes the Torah and its commandments, who is also a teacher of Jewish studies, is without doubt fit to serve as a member of the Religious Council.

A major part of my opinion, however, concerned the Halakhic view on the issue. After dealing very broadly with the Halakhic attitude towards women's right to vote and to be elected to public offices, I expressed my opinion that even in accordance with the Halakhah there ought not be any opposition to this today.... With all the respect and courtesy due, from all of us, to the Chief Rabbinate, it is possible today, in a society where women take part in joint meetings, together with Rabbis, in the fields of education, cultural activities, Jewish study, and all forms of religious political activity, to exclude a woman from serving as a member of a Religious Council? As a consequence of the judgment of the Supreme Court, today a strange situation exists. In one major city, in which a religious woman serves as a member of the Local Council, that woman did not run for election to the Religious Council, apparently because she would not act against a ruling of the Council of the Chief Rabbinate, and instead, there was elected to that Religious Council a woman who has a positive attitude to the issues with which the Religious Council deals, but who is not in her daily life observant of Torah and Mitzvot. With all due respect, this situation is astounding and should not be encouraged. Preventing women from serving on a Religious Council, when they take an active part in educational, cultural, social and political matters, constitutes a severe affront to their dignity and status particularly as religious women. To hold public office in every sphere of social, cultural and political life — yes, but to hold public office on a public body which is concerned with religious life — no? I hope, and I am certain, that with regard to the election of women to serve on public bodies, in the words of HaGaon R' Yehiel Weinberg, which I quoted earlier, "time will show what is right," that within a short time this problem will also be solved, with the approval of the Council of the Chief Rabbinate, which is the Halakhic authority in Israel. And indeed, if I am not mistaken, there are now several Religious Councils on which religious women serve as members.

18. The great change which occurred in the social reality, and in the place of women in this reality, in the Jewish State gave rise to important creativity in the Halakhic world with regard to women's rights in various aspects of family law. An important factor which led to this creativity is the fact, which is unique to the legal system of the State of Israel, that in family law the jurisdiction of the Rabbinical Courts is part of the general law of the country, and is thus binding on all its Jewish citizens, both those

who observe the commandments of the Torah and those who do not... But, clearly, this is too wide a subject to be exhausted in a lecture; all we shall do is offer several examples, very briefly.

19. Of particular significance is the undertaking of the Rabbinical authorities during the British Mandates to equalize daughters with sons and wives with husbands with regard to inheritance. This does not accord with the provisions of Jewish law, according to which daughters do not inherit if there are sons or offspring of sons, and a husband inherits from his wife, but a wife does not inherit from her husband, but rather is entitled to maintenance from the estate until she remarries. Although throughout various historical periods enactments had been adopted with the tendency of giving the daughter — even if there was a son — and the wife, some share of the estate, this undertaking of the Chief Rabbinate gave, for the first time in the history of Jewish law, totally equal rights to daughters and to wives in the inheritance of the decedent's estate.

Other instances of Halakhic creativity with regard to the rights of women came about by way of interpretation. I would like to mention, briefly, two examples. The first one is the right of the woman to receive, upon divorce, in addition to her ketubah, a certain sum varying with the circumstances. This additional sum is called by the rabbinical courts "compensation," and it came into existence by way of the judgments of the Rabbinical Courts in Israel. According to previously settled Jewish law, the woman is entitled, except in certain particular instances, to receive only her ketubah and the property she had brought with her at the date of the marriages. Halakhah did not recognize her right to receive any property acquired during marriage (subject to express agreement of the spouses), even if such property had been acquired by the joint effort of the spouses. But in one of the rulings of the Rabbinical Court of Appeals, it is said, "as to the amount of compensation, one must bear in mind that the wife invested her utmost efforts in the husband's business.... This fact is to be taken into account as an important element in determining the amount of compensation which the husband must pay the wife in the event of divorce, as is customary in all the courts of the Jewish community in this country." Another purpose of compensation is to provide the wife with maintenance in the period immediately following divorce. Hence it is awarded even when no property has been acquired during the marriage if the husband's standing enabled him to earn a good living. The wife is awarded compensation not only in suits for divorce where the husband is found to have been at fault but whenever the court orders a divorce upon the breakdown of a marriage.

Another interesting example is the ruling of the Rabbinical courts that the earnings of a wife from work outside her own household belong to her and are not included in the term *Ma'aseh Yadeha* (literally — "the work of her hands") which the husband is entitled to in return for providing her maintenance. While, under Jewish law, a husband can demand that his wife devote the necessary time, either by herself or with others' help, to her household tasks, if he did not so demand, he cannot demand post factum that the wife pay for the hours she did not work, as he would be able to do if, for instance, he had hired a housekeeper who did not work for the hours agreed upon. In the words of the Rabbinical Court: "a wife is not a hired worker," she is obliged to perform certain tasks, but if she does not, the husband cannot demand financial compensation.

21. Halakhic Problems Still Awaiting A Solution.

I have dealt briefly with various problems in the world of the Jewish woman that have arisen against the background of the socio-economic situation of our times to which a solution has been found in Jewish law, whether by legislation (*Takkanot*), introduced by the Chief Rabbinate, a method which sadly has hardly been used for almost 40 years, by interpretation through Halakhic rulings, by custom, or by other creative sources of Jewish law.

However, several exceedingly complicated and grave problems still face the halakhic authorities, and it will be very difficult to postpone solving them for long, both from the point of view of Halakhah itself, and because of the human suffering involved. It is fitting that we address ourselves to this sensitive subject, even if briefly.

In our discussion of the solution of problems in the Halakhah, we did not mean to say that the function of the Halakhah is to solve all the problems which the public want solved, and in the manner the public would like to see, even if such a "solution" would be undesirable as far as the *weltanschauung* of the Halakhah is concerned. But the Halakhah can solve — and should solve — those problems the results of which stand in contradiction to the aims of the halakhic system itself, and for which,

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from the point of view of the Halakhah, a solution is desirable. The classic example of such problems is that of the woman who is known in the terminology of Jewish law as an *agunah*, an abandoned wife. An *agunah* can be the result of the disappearance of the husband, or his having become mentally disturbed. The situation can also arise as a result of malicious intent on the part of the husband who refuses to grant a divorce to his wife, usually in order to extort money from the wife, or for reasons of revenge. It goes without saying that the Halakhah as a system does not want the wife to suffer, and therefore it is incumbent upon those into whose hands the application of the Halakhah has been entrusted to solve these grievous cases.

22. The Recalcitrant Husband and Divorce by Compulsion.

In Jewish law, betrothal and marriage are effected by the joint action of the parties involved — and by their own free will. Similarly, since the 10th century enactment of Rabbenu Gershom, the Light of the Exile, a divorce cannot be effected except by a joint act of the two spouses, i.e., the husband hands over a bill of divorce to the wife and she accepts it of her own free will. This means, in other words, that a court which rules that the parties should be divorced is only declaring that the spouses should effect the divorce by the giving and the acceptance of a bill of divorce. The court's judgment does not effect the divorce — it is not constitutive, as divorce rulings usually are in most other legal systems.

This substantive difference between divorce in Jewish law and divorce in other legal systems gives the former certain advantages. For example, in Jewish law a divorce can be effected by agreement between the spouses, and there is no need for "grounds for divorce," as used to be the case in most other systems, and still is in some. However, this aspect of Jewish law of divorce also causes difficulties when one of the parties is not able, or does not agree, to play his part in the giving or acceptance of the bill of divorce. Inability means that one of the spouses is suffering from a severe mental illness, or that one of the parties is unavailable or has disappeared. There are also cases where one of the parties is able but unwilling to give or accept the bill of divorce, usually in order to extort money from the other, or for reasons of revenge. In any such cases the wife is an "abandoned wife," and cannot remarry, as long as the death of her husband has not been proved (when he is absent or has disappeared), or as long as the husband has not given her the bill of divorce (when he is mentally ill or refuses to give it).

Cases in which the husband has disappeared because of war, natural disasters and other similar occurrences can be solved within a reasonable period of time. The solution is based on the principles of "The Enactment for Abandoned Wives," *Takkanat Ha-Agunot*, which is one of the most ancient and significant enactments of the Halakhah. According to this enactment, as it has been developed throughout the ages, the slightest evidence of the death of the husband is sufficient to permit the wife to remarry. For instance, by application of this enactment, all the "abandoned wives" created as a result of the various wars in which the State of Israel has been involved since its establishment have been permitted to remarry. Even in such tragic cases as the disappearance of the Israel submarine *Dakar* in 1967, where there was no evidence at all of the fate of its crew, the "widows" were allowed to remarry, and within a very short period of time none of them remained "abandoned."

More serious problems arise in those cases where the husband is definitely alive but unable or unwilling to give the bill of divorce. The law in the State of Israel contains a provision which was passed in the Knesset as early as 1953, and which could solve most cases in which the husband is willfully recalcitrant. According to Section 6 of the Rabbinical Courts Jurisdiction (Marriage and Divorce) Law, 1953, I quote: "If a rabbinical court gives a final order, compelling a man to give a bill of divorce to his wife, or compelling a woman to accept a bill of divorce from her husband, the district court may, at the end of six months from the date of the order, and at the request of the Attorney General, enforce compliance with the order by means of imprisonment." This provision undoubtedly constitutes a most effective instrument offered by the law of the State to the rabbinical courts, in order to force recalcitrant husbands to comply with orders issued by the rabbinical courts to give their wives bills of divorce.

However... a recalcitrant husband can be imprisoned only if the rabbinical court's order states that he is compelled to give the divorce. The reason for this is to avoid the problem of what is known in Jewish law as a "forced divorce," *Get Me-useh*, i.e., a divorce which the husband gives not of his own free will, which is invalid except in those cases where the Halakhah rules that he can be compelled to give it. But, rabbinical courts have been loath to give judgments specifying compulsion, and generally are content to say that the husband is obliged to divorce, or use even weaker terms, such as "it is fitting that he divorce." They do this out of respect for those halakhic authorities who rule that compulsion may be employed only in few and rare cases which are mainly specified in the Talmud. The point is, indeed, a matter of controversy among the halakhic authorities. Maimonides and some other authorities rule that a husband can be compelled not only when the grounds specified in the Talmud and other sources exist, but even if the wife claims, I quote, "He (i.e., the husband) is repugnant to me and I cannot willingly live with him." In such a case, he is to be compelled, because "she is not like a captive, to be forced to live with someone obnoxious to her." Many other halakhic authorities, led by the great Tosafist, Rabbenu Tam, disagree, and rule that the claim "he is repugnant to me" is not a sufficient ground to compel the husband to divorce her.

If Maimonides' opinion were to be accepted — as indeed it is by various Sephardic communities and the Yemenite community — the overwhelming majority of problematic cases could be solved by imprisonment of the recalcitrant husband as provided by law. But the unwillingness of the rabbinical courts to adopt Maimonides' view and, as a result, their unwillingness to specify compulsion in their judgments, occasionally leads to tragic situations where a woman is "abandoned" for many years and is susceptible to blackmail and revenge on the part of the husband. This suffering and tragedy are particularly the lot of the wife whose husband refuses to give her a *Get*. When it is the wife who refuses, for reasons of extortion and revenge against the husband, to receive a *Get*, which is also a requirement for a valid Jewish divorce, the problem can be solved by giving the husband permission, known as a *Heter*, or permission of One Hundred Rabbis, enabling the man to remarry without his wife receiving a *Get*. No such permission is possible to enable a woman to remarry when her husband refuses to divorce her.

The Yihye Affair

At times, however, even imprisonment of the recalcitrant husband is not sufficient to solve the problems of the "abandoned wife." As far as I know, such a case has occurred only once in the State of Israel, in what is popularly known as "the Yihye Affair," after the name of the recalcitrant husband. The case even came before the Supreme Court.

This is certainly a strange and rare case; but, in addition, we have to face the difficult problem of the "abandoned wife" in those cases where the husband is unable to give the divorce, because he is mentally ill, and it is difficult to find periods when, from a legal point of view, he is lucid enough to understand the act of giving his wife a divorce. In such cases, of course, the compelling of giving a bill of divorce is no solution.

24. Retroactive Annulment of the Marriage

The solution to these grave and tragic problems has been discussed at length in Halakhic writings. I believe that the proper course to be followed is to apply the ancient enactment which provides for the retroactive annulment of a marriage on the basis of the Talmudic rule, "He who gets married (betrothed) does so contingent upon the consent of the Rabbis, and the Rabbis have now annulled his marriage (betrothal)." Such enactments were promulgated throughout the Diaspora up to the 12th and 13th centuries and, in some places, as recently as the 19th century. I would propose that an enactment be adopted providing that where the husband suffers from chronic mental illness, or refuses to give a divorce to his wife within a specified period of time after having been ordered to by the rabbinical court, the marriage will be annulled retroactively, and the wife will be free to remarry. The status of any children she may have borne will not be impaired, since Jewish law does not recognize any impairment as a result of birth out of wedlock. A supreme halakhic council would determine whether the conditions specified in the enactment are met in each given case.

From about the 14th century on, the majority of halakhic authorities

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progressively limited their own authority to adopt enactments which involve the annulment of marriage. The question is therefore asked: How dare we, today, adopt an enactment involving the annulment of marriage?

However, an investigation of the subject reveals that the tendency to limit the authority to adopt enactments in matters involving marriage was a direct result of specific halakhic and historical circumstances, namely, the historical change which occurred in the world of the Halakhah in the post-Geonic period, which I have discussed at length elsewhere. This reason is made clear by Maharam Alashkar, one of the halakhic authorities in fifteenth century Egypt.

The rulings and enactments of the halakhic authorities had always been directed to the entire Jewish people, and every ruling and every enactment adopted in the land of Israel — and later in Babylonia — became a part of the general halakhic system. This state of affairs continued for most of the Geonic period. At the end of the tenth century however, when the spiritual hegemony of one center of Jewish life over the others ceased, the enactments of the halakhic authorities became local in nature. The best example of this is the famous enactment of Rabbenu Gershom forbidding polygamy which, as is known, was not accepted in several centers of Jewish life. Diversity may be desirable in the field of civil law, but in matrimonial matters it gives rise to fears of grave negative results because enactments adopted in one community — such as those of one of the communities in Salonika discussed by Maharam Alashkar — were not binding on a member of another community. It followed, therefore, that if a member of another community celebrated a marriage not in accordance with the enactment of Salonika, the marriage was valid and the woman involved was well and truly married. If, however, a Salonikan did the same thing, the marriage was not valid and the woman involved was not married and could marry someone else without a divorce. As far as the stability of the institution of marriage is concerned, nothing can be worse than such a state of affairs.

However, the historical circumstances have changed once again in our times with the restoration of Jewish sovereignty and the establishment of the State of Israel.

The halakhic center in the State of Israel may again become the main halakhic center, and consequently do whatever is necessary to take upon itself the authority to enact enactments which upon their promulgation will be, or in the course of time will become, the possession of the Jewish people everywhere. The new historical situation should bring about a new halakhic situation, with renewal of creative legislative activity.

Thus, if the halakhic authorities today should adopt an enactment involving annulment of marriage, not only will it not be in contradiction to the stand of those halakhic authorities who ruled that in practice it may not be done, but it will constitute a continuation of one of the fundamental principles of halakhic decisory policy — the concern for the Halakhah's application to all Jewry. The same view of Jewish history which was a good reason in those days to refrain from adopting enactments involving annulment of marriage, is a positive reason for adopting them nowadays.

24. Denial of Privileges of Citizenship in the Case of a Recalcitrant Husband.

Finally, I would like to note an important step that recently was taken in certain judgments of the rabbinical courts in Israel, which has now found expression in a bill that will be proposed in the Knesset in the near future.

As I mentioned, Rabbenu Tam was a stern opponent to forcible compulsion of a husband to grant a Get, except in certain circumstances that are noted in the Talmud. However, Rabbenu Tam also ruled to decree upon a recalcitrant husband a denial by the community of social privileges, as follows: "The members of the community should not be permitted to speak with him, negotiate with him, host him, feed him, put him up, visit with him when he is sick, and other such stringencies, so long as he refuses to grant his wife a Get." This legal device is called "harchaka de Rabbenu Tam," or "Estrangement by Rabbenu Tam," and it was cited with approval by the Rama, although other halakhic authorities, such as the Mahariv, held that even this is a form of compulsion and it is forbidden to adopt its use.

A number of rabbinical judges, foremost among them former Chief Rabbi of Israel Ovadia Yosef, have recently adopted, on at least three occasions, the Estrangement of Rabbenu Tam, and have added even more methods of estrangement, such as denying the recalcitrant husband a seat in the synagogue, not calling him to the Torah, and not granting him any religious honors. In at least one of these cases, these methods worked, the wife received a Get, and the social restrictions were then lifted. These judgments without a doubt are an important development in solving the problem of husbands who do not grant bills of divorce.

According to the proposed Knesset bill, if a rabbinical court orders in a final judgment a separation of husband and wife pending the grant of a divorce, the district court may, within six months from the date of the order and upon request of the attorney general, decree denial of privileges of citizenship to the recalcitrant husband.

These privileges include the right to vote for and run for election to the Knesset and various public bodies, the right to be appointed to various public positions, the right to receive or possess a license for anything that requires a license, and the like. The validity of the denial of privileges would expire upon the husband granting his wife a Get or upon cancellation of the Rabbinical Court's order of separation.

The bill further proposes that all those who act against a judgment of the district court denying a recalcitrant husband privileges are guilty of a crime and can be imprisoned for up to three years.

This bill has the backing of various constituencies in the Knesset and in the general public, and if it is enacted as law, and the Rabbinical Court will use this device, an important step toward easing the tribulations of women who are denied Gets will have been taken. However, a complete solution to the problem of Agunah is possible only with the other methods I have already mentioned.

25. In conclusion... this great creativity within the Halakhah has been effected by means recognized by the Halakhic system itself for the purpose of its continuing creativity and development — namely interpretation, Takkanot, custom, logical reasoning and the like. The legal rights and duties in our subject are part and parcel of the ideology and value-system of the way of life based upon the Torah and its commandments... But these fundamental concepts must be considered both in the light of their original meaning and in accordance with the time in which they are being considered, as we have much to learn from the examples which I have quoted and discussed. Take, for example, one last concept, with its deep significance in the Jewish world, as expressed by Michah:

"You have been told what is good and what God wants of you — merely to do justice and to love kindness and to walk modestly with your God." "Walking modestly with your God" is spiritual modesty and nobility of soul, the modest beauty of the Jewish family, with all that has been included in this concept, throughout the generations and the centuries. And this modesty continually takes on a new shape in accordance with changes in reality, for its very nature is to change continually.

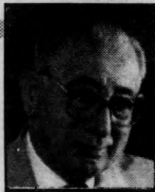
The State of Israel... has spurred considerable creativity in the world of the Jewish woman, of every Jewish woman, whether she observes the Torah or not. At times, such creativity sadly is held back, and we look forward to its continuation. In particular, solution to the problem of Agunot is urgently required. The anguish and pain of these women is a harsh and serious reality which is wrong, not merely because the Halakhah should be respected in the eyes of the public, but also because such is the outlook of the Halakhah itself.

Indeed, the demand for a solution to the problem of Agunot and women who have been refused a Get is not a demand for transition in the Halakhic world, but for a return to the basic outlook of the Halakhah, in which establishing a means of providing a remedy for Agunot was a central objective of every generation for two thousand years, from the time of Gamliel the Elder. Putting right the position of the Agunah will put right the position of Halakhah. Those who believe and have a tradition of belief in the correct path of the Halakhah are sure that those who are entrusted with its safety and integrity shall not rest until both the respect for the Agunah and the respect for Halakhah have been restored to its proper place, as of old.

Peretz, titan of Yiddish Holiness revisited: Kedoshim, May 5

By **RABBI SAMUEL SILVER**

The titan of Yiddish literature was Y.L. (Yitzhak Leibush) Peretz, who is virtually venerated by all who have followed him. More



cerebral than Shalom Aleichem, more versatile than Mendeleyev Mocher Sfarim, Peretz wrote essays, fiction and poetry. He also chronicled Hassidism.

On the occasion of his 75th yearzeit, Joseph and Chanah Mlotek devoted two pages to Peretz in their Forward feature, Pearls of Yiddish Poesy. One segment is a eulogy of Peretz by another literary giant, the late S. Nigri, who, on hearing of the death of the master in 1915, wrote that other writers should think of themselves not as orphans, but as heirs to a great cultural fortune. Also reprinted is a message Peretz wrote to Russian workers who staged an uprising against the Czarist regime in 1906. Excerpt: "When you march against the modern Sodom, my soul marches along with you. Your struggle exhilarates me like good wine." Also reproduced are tributes to Peretz by other poets. Moshe Nadir, a humorist, turned serious and hymned of the Peretz works as a literary rose garden. Jacob Glatstein addressed Peretz as though he were still alive and credited him with "chassidizing" and Yiddishizing" his generation. Morris Rosenfeld wrote: "His soul's brightness illuminated our Galut night."

And in 1941, the Israeli Yiddishist, Abraham Sukhtzer, referring to one of Peretz's best-known stories, "If Not Higher," poetized that those who seek to measure the greatness of Peretz cannot stop at the first lofty estimate: they must go higher.

Hate and sin

The Hebrew word for hate is "sinah," which
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sounds like sin. The Hebrew word for sin is "chet," which sounds like hate. That hatred is a deadly sin is the burden of one of the essays Rabbi Simcha Elberg writes regularly in the weekly paper, *Algemeiner Journal*. Beginning with the Biblical admonition in the so-called Holiness Code of the Bible in Leviticus 19, "Thou shalt not hate thy brother even in thy heart," Elberg cites many other Scriptural and Talmudic passages deploring hatred.

Particularly damaging, he writes, is hostility between Jews. Without specifying the feuds among Jews in Israel, he hints broadly that many of that nation's woes emanate from the disregard of the Jewish tabu of hatred. Elberg reminds his readers that the fall of the second Temple at the hands of Rome is attributed in the Talmud to intra-Jewish hatred. The Bible says that love is stronger than death, he writes, but hatred is also stronger than death, since it often survives the demise of those who are despised.

Friendly Uruguay

Have some good news: the new president of Uruguay, Louis Alberto Lacaja, is friendly to Israel and to the Jewish community of that country, numbering some 40,000 Jews. In the *Algemeiner Journal*, Chaim Lazdaysky tells us that both the new president and his opponent in recent elections assured Jews that they would strengthen the ties with Israel and would work for Mideast peace. Although most Jews did not vote for the winner, the victor has repeated his expressions of admiration for the Jewish state.

Bulgaria too

Could those behind the Swastika Curtain resist the Hitler minions? Many people said no. But Denmark proved that the Nazis could be resisted. But what Bulgaria did in those dark days is especially remarkable and has been under-reported. What Bulgaria did was to scorn the Nazi overlords and thus saved 50,000 Jews. In a salute to Bulgaria, the Canadian

Continued on page 18

By **RABBI JAMES PONET**

Known to some Bible scholars as the "Holiness Code," Leviticus 19 is a legal nugget which seems, like the Decalogue, to encapsu-



late the essence of Biblical intention.

An early rabbinic midrash reads the verse, "You shall be Holy for I the Lord your God am Holy" (19:2) to mean, "You shall be perushim, that is, separated/withdrawn/set apart as I am set apart."

Following this midrash, Rashi, the 11th Century Bible and Talmud commentator from Southern France, wrote that the verse means, "You shall be separated from sexual in chastity and transgression for wherever there is sexual restraint there is holiness."

Nachmanides, the 12th Century Spanish Biblical commentator, dissented from Rashi. "In my opinion this verse does not refer to sexual restraint, but rather to a generalized quality of restraint or withdrawal. For since the Torah permits conjugal sex, eating of meat and drinking of wine, there remains opportunity for a man driven by his lusts to overindulge in sex, food and drink and to speak willfully without restraint so long as he does not cross explicitly forbidden verbal boundaries. In short it is possible to be morally repugnant while obeying the details of the law. Therefore after giving the specific prohibitions, Torah counsels a general restraint in addressing that which the letter of the law permits."

Sanctity, by this definition, entails going beyond the letter of the law. Holiness then is the category of aspiration. While Law establishes a minimum, only appeal to an ideal like sanctity can protect the law-abiding from using their literal obedience to the law as a protection from moral self-scrutiny.

Holiness, for a Jew, is the summons to aspire. This is

why in reciting the words "Kadosh! Kadosh! Kadosh!" (Holy! Holy! Holy!) in the daily liturgy, the praying person stands on her toes as if reaching to that which eludes grasp.

Perhaps the heart of the Holiness Code is the great commandment which Rabbi Akiba called, the central principle of Torah, "You shall love your neighbor as yourself; I am the Lord" (Leviticus 19:18). But Akiba also taught that "Your life takes precedence over the life of your friend" (Baba Metzia 62A). Thus Nachmanides insists that this commandment cannot be understood literally for, "The

human heart cannot feel love for the friend as it does for itself." Maimonides, on the other hand, explicates this injunction as follows: "We are commanded to love one another even as we love ourselves, and my love and compassion for a member of the faith should be like my love and compassion for myself" (Book of Commandments #206).

Jewish love entails recognizing, supporting, caring for the other; it does not require sacrificing oneself for the other. Holiness and self-abnegation need not be related categories and, in fact, sometimes they are mutually exclusive.

YAACOV'S WORLD

The flowers that bloom

By **YAACOV LURIA**

April is the cruellest month, breeding Lilacs out of the dead land...

...Opening verse of T.S. Eliot's *Wasteland*



Mr. Eliot was orating through his bowler. Any month which arrives with a show of flowers is a time for rejoicing. We are bidden to welcome trees in early bloom with a blessing:

Blessed art thou, Lord our God, King of the Universe, Who hast withheld nothing from the world, and has created therein beautiful trees and goodly trees for the delight of humankind.

What delight there is in the sight and smell the blossoms of just-Spring! During my New York years, I felt I was in the presence of something secret and sacred when I came upon a surprise of fresh-minted-candy-striped spring beauties beneath dark, still naked trees in a park.

The year I lived in England a quarter century ago, I was happier to see the first flowers after a long, cold winter — a sprinkling of celandines shining like tiny sun, in a tangle of withered leaves — than if I had found a five-pound note. I can still conjure up the fragrance of orange blossoms drifting through the open windows of the taxi that took me from Lod Airport to Jerusalem just before Passover 1963. It brings back the excitement of my first, long-dreamed-of trip to Israel.

To me nothing conveys the special essence of a place so much as its trees. You don't know southern Florida unless you have seen the flaming of a royal poinciana. More than the Eiffel Tower, the white beauty of the horse chestnuts in the Tuilleries epitomizes Paris. And you have never known San Diego, even though you may have done time there, unless you stood awe-struck at the unearthly, deep lavender efflorescence, block after block of it, of jacaranda trees.

Its color is close to a lilac's, but the scent of a jacaranda is so evasive that it may exist only in one's mind. There is nothing un-

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All Israel is one big party

By SAMSON KRUPNICK

Over 200,000 people filled Sacher Park in Jerusalem on the evening and day following Pesach in celebration of the Mimouna,



the traditional "holiday" of the Moroccan Jewish community. Sacher Park, several miles long and a mile wide, was bursting at the seams with a mass of moving persons as far as the eye could see. This was the central point of the nationwide celebrations. Several huge platforms were erected for continuous performances and ongoing programs as ever-swelling crowds poured into the park during the entire day of the Mimouna. Similar celebrations were the order of the day in every large community throughout Israel, with performances arranged to emphasize the special significance of this year's Mimouna — the traditional blessing of the Mimouna — "Tirebhu Vetsadu" — "May you prosper and be successful" — to the new olim, from the Soviet Union, Ethiopia, Argentina and from everywhere.

All the celebrations were arranged by the Beyahad Movement of Sephardi Jews with the wholehearted and enthusiastic cooperation of the Government in all its branches, the Israel Defence Forces, the police and a long list of business enterprises throughout the land. More than in all previous years, the Mimouna this year became the national celebration of all Israelis, including even some Arabs from Nablus and Hebron in accordance with the tradition followed in Morocco.

The Mimouna large scale celebration, although observed faithfully in Morocco for hundreds of years, were introduced into Israel society but a little over a decade ago, when the Beyahad Movement under the capable direction of chairman Sam Ben-Chetrit, projected the feeling of unity fraternity and good fellowship among Sephardi Jews from all Arab

countries and between Sephardi and Ashkenazi Jews from everywhere. The themes, central in the celebrations, ranged from "Values and Traditions" in 1980; "Aliyah and Settlement" in 1981: "one Nation — To the Life of the New Olim."

Over 20,000 new olim families were invited to the celebrations in various centers in all parts of Israel. Some 250,000 Sephardi Jews opened their homes on the eve of the Mimouna, during the day and on the closing evening to visitors, welcomed with good cheer and traditional refreshments of dates, nuts, coconuts confec-

distasteful display of political chicanery. Mr. Chetrit emphasized this point, expressing regret at the "golden opportunity" missed by Rabbi Shach to spread the message of unity, ala Rabbi Levi Yitzhak of Berdichev, and hoping that the Mimouna will have accomplished this constructive purpose. Accordingly he avoided any political attachments, keeping messages from the President, the Chief Rabbi and the Prime Minister to the Mimouna strictly topical. Sir Joshua Abraham Hassan, former Chief Minister of Gibraltar, and Mr. Leon Joseph Tamman, President of the World

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tions, milk and lettuce, "zahban" (almond nougat), "meruziah" (fried raisins, primed with nuts) and "Shevkie" (honey dipped cookies and other specialties). Mr. Ben-Chetrit estimated that in all over 1,750,000 people were involved personally in this year's Mimouna, a great tribute to the organizers and to all who helped before and during the many celebrations, including the myriad detailed arrangements for the new olim.

Obviously the mass participation reflected a strong desire by Israelis for a show of unity and goodwill in contrast to the recent highly

Movement for Jewish Unity were chosen as "Special Friends of the Beyahad Movement."

This symbol of unity and its practical extension was

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RABBI

A Conservative, fair-sized congregation is looking for an energetic rabbi ready to meet the challenge.

Write to Mr. I. Lallouz, 12 Duggan Ave., Toronto, Ontario M4V 1Y2 Canada

Israel's shameless leaders

These words are written with a heavy heart and with a deep sense of national humiliation. For the past month or so, Israelis have been more ashamed of their country than at any time in its 42-year history. They have been unable to face tourists or to answer the latter's questions, seeking an explanation of the political shenanigans and high-jinks that have been going. No rational explanation is possible, except to say that the leaders and would be leaders of the country have held themselves and the whole country up to ridicule, simply as victims of a system.

For some weeks the public here has been regaled with the stories of bribes, secret agreements and political chicanery; corruption, disloyalty, treachery and double-dealing, openly engaged in by members of the Knesset. In the frantic scramble to obtain votes and win control of the government, sinecures were promised, cash guarantees in the million demanded as assurance that promises would be kept, pledges shamelessly violated — and what not.

All this was engaged in, not by petty criminals or gangsters, but by men who clothed themselves in ideology and mouthed platitudinous sentiments — when the name of the game was simply power-grabbing and assurance of titles for the top leaders, and jobs for their faithful minions.

It has been a difficult and discouraging and disillusioning period for the Israelis, yet out of their despair has grown a mass movement of grass roots protest which may yet result in a peaceful revolution, ending up in a change of the electoral system, and perhaps in the relegation to the junk heap of many of the veteran political leaders, of all parties.

There are many obvious lessons to be learned from what

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POST & OPINION

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RITUAL DIRECTOR — Large Conservative Temple, West Hartford, CT, seeks Ritual Director beginning July 1, 1990. Duties include reading Torah and responsibilities for morning and evening minyan. Call Mr. David Ruran (203) 233-9696 or write: Beth El Temple, 2626 Albany Avenue, West Hartford, CT 06117.

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RABBI — Traditional Conservative Rabbi retiring after 40 years seeks High Holy Day position only. Box 6135, The Jewish Post.

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SOCIAL CALENDAR

By Jean Herschaft

Black-Jewish relations reached a high, inching closer to full harmony and trust at the Annual Shomrim Sabbath service which was enhanced by the presence and addresses by Mayer David Dinkins and Police Commissioner Lee Brown at the East Midwood Jewish Center. Chaplain Alvin Kass, spiritual leader of the Brooklyn synagogue, conducted the service which drew an overflow congregation of 1200 worshippers.

The service commended 58 Shomrim members and four non-Jewish police officers for distinguished service. It also honored Jerome (Jerry) Nachman, the New York Post Editor for his commitment both to religious faith and secular belief in free expression. Several hundred Shomrim and their families were seated in special rows, with numerous children in joyful participation.

Mayor Dinkins' address was divided between a warm and sensitive tribute to the Shomrim and the non-Jewish officers honored by the fraternal group and sharp criticism of New York Post columnist Pat Buchanan for a column that exemplified "revisionism." On the latter, while not challenging Buchanan's "right to write or say anything he wants," the Mayor lashed out at "his prejudiced, distorted view of history" in a recent column in which he attacked Holocaust survivors who testified against accused Nazi death camp criminal John Demjanjuk.

"However, unfortunately, tragically, Pat Buchanan displays an inability to wield his influence with restraint," he said.

The Mayor blasted the columnist's Holocaust distortions. "Most recently, he wrote of a Holocaust survivors' syndrome that he claims afflicts the victims and witnesses of the Nazi death camps with group fantasies of martyrdom." The Mayor noted that Buchanan's prejudice and distortion of history, unfortunately, is not alone in this revisionism.

He commended The New York Post for publishing a rebuttal article by Harvard Professor Alan Der Showitz adding, "I join in his denunciation of Mr. Buchanan."

He pledged that as long as he speaks for New Yorkers who cherish justice, "I will speak the truth to the evil lie that denies the Holocaust."

In praise of the Shomrim, he recalled the courage and the commitment of the three recent fallen brethren — Jeff Herman, Scott Gadell and Joe Galappo" (The widow Lana Galappo and her three young sons were in a front pew.)

The Mayor recalled, perhaps, the first Shomrim when he said: "And each day, each of you — as police officers and as Jews — renew and reinforce the spirit of your original predecessor Asser Levy, who had to fight his way into the local militia back in 1615 over the objection of Peter Stuyvesant who questioned the loyalty of a Jew to this city."

Four gentile police officers who cracked the arson case that wiped out Shaare Torah Synagogue in Brooklyn in September of 1988, Detectives Anthony Gonzales, Margaret Wallace, Philip Masi and Sgt. Jack Walsh were each presented with a plaque.

Rabbi Kass, chaplain for 24 years of the society's 65 years of existence, informed the congregation that over 160 packages of Passover Food were distributed to needy in the City by Shomrim.

The installations ceremonies of the New York Board of Rabbis were conducted at Park East Synagogue in New York City with all the pews jammed. Members of the Shelter Rock Jewish Center in Long Island streamed in from buses and cars to witness their rabbi, Myron Fenster, assume the presidency. Its gavel was handed over by Rabbi Gilbert S. Rosenthal, president, who took title on the death of Rabbi Gunther Hirschberg last summer. However, Rabbi Rosenthal is very much on the scene as he was installed as executive vice president, NYBR, at this meaningful event that was attended by several hundred of the rabbinate, members of this largest rabbinical group in the country and the most prestigious. Families of both clergyman later clustered round their "mishpocha" heros at the reception following.

Rabbi Fenster's inaugural talk called for a conciliation of all members of the Jewish clergy. "Enough of competition between our factions and our faiths," he urged, "and the rhetoric of negation." In seeking unity, at the same time, he linked a call for Torah and social concerns and "Tikun Olam

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JEW BY CHOICE

An appeal to any teachers

By MARY HOFMANN

I'm planning to teach religious school next fall, a prospect that fills me with excitement and anxiety. I'll be teaching junior high school kids,



which is actually a comfort, as my daughter will be in the class and I have a natural (albeit probably sick) affinity for adolescents. After all, those are the people I teach, day in and day out, as an English teacher. I find sixth and eighth graders still vulnerable, their minds are fertile for learning, and I can hold reasonably adult, often hysterically funny, conversations with them. The working-with-the-kids part sounds great.

The anxiety part comes with the curriculum, or lack thereof. Between now and next fall I have to figure out what it is I'm going to teach them, and that's really got me concerned.

The problem is that we are a tiny congregation with a tiny religious school. Offhand, you'd think that would make things simpler, but it doesn't.

We don't have the luxury of classes that conform neatly with grades in school and which thus align neatly with a published curriculum. When we have a total of maybe six kids in the 11-to-13 range, we can't have nice class sets of books at each grade level, because there may be three sixth graders in the class, one seventh grader, and two eighth graders.

Since the kids are in the same class for three years, we actually have to come up with a three-year curricular cycle so the kids, who will all be with each other and with the same teacher for various portions of three years, don't hear the same thing year after year.

Being a relatively resourceful person, I expect I'll be able to work out the logistics and put together an overall plan of attack. However, I'd much rather work with an existing plan than have to reinvent a

process that may be working very well somewhere else.

Which is why I'm coming to you.

Are any of you folks in a situation similar to mine? Do any of you work (or should I say volunteer — I can't imagine actually getting paid for this) as a teacher in a religious school that operates successfully with kids at wide range of ages, with only a narrow

your most successful resources? I can wing a lot of things, but having a solid base of resources is fundamental to any good educational program, even if (maybe especially if) it isn't in the form of a formal curriculum.

If you have any information or suggestions, please write and let me know. I'm sure I'm not alone in this. If I can assemble something I feel

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range of classes, teachers, and resources?

What do YOU do?

What have you found to be

is pretty solid, I'll share it with you in a future column.

Thanks.

Dole story

Continued from page 4

Jews and Israelis. But he said the offense was unintentional and the result of "not saying it right."

The Times report concluded with quotations from two Jewish sources, one from Malcolm Hoenlein, executive director of COMJO, and the other from Sen. Rudy Boschwitz.

"I don't think he's hostile," Hoenlein said, "but it's a series of things that go back for some time. It's often the style, the little asides and offhand comments that offend people."

As for Boschwitz, he also was supportive. "Bob Dole went to the Middle East and he got hassled by the Arabs and he held in there, doing heavy lifting for Israel. Then he went to Israel and the Israeli Government gave him no sign of compromise or accommodation. Bob Dole likes to make deals; he expects that from the Israelis, and I don't think he's too far off base."

Strange bedfellows in Georgia

By ARLENE G. PECK

On occasion, I have been accused of having political convictions to the right of Atilla the Hun. And yes, anyone who has read me for



awhile knows how opinionated I can be. My critics say that I am biased in my reporting. I, on the other hand, look upon myself as a woman with strong convictions. Recently, I attended a \$1,000 a table fund-raiser for Georgia's very capable gubernatorial candidate, Johnny Isakson. The theme for the day was, "Georgia Republicans... The Rising Majority." Lordy, how I wish that were true.

The press was there in full force to cover the very posh luncheon at the World Congress Center. One thing that I've noticed is that the numbers of the press who usually attend events dressed as K-Mart rejects spruced up a bit when they cover Republican rallies. Georgia incidentally seems to be becoming less and less a Democratic state. The big test is coming on election day when our past mayor, Andrew Young, who is apparently leading the pack on the Democratic ticket, seeks to become the first black governor of Georgia. Running against him on the Republican platform is Johnny Isakson who, my instincts and his background tell me, would be a welcome addition to our state politicians.

The keynote speaker of the luncheon was former President Ronald Reagan, who quipped, "In Hollywood, if you didn't sing or dance, you ended up as a public speaker." What a darling man! It was a few days after his 79th birthday and he looked wonderful! The man is just incredible. He spoke with conviction and his usual charm. The crowd cheered when he said that the 1990s will be the decade of the Republican party. They obviously agreed when he said how they've the best chance to

win in 1990 since 1966.

What bothers me personally about having a man, such as Andrew Young holding political office as powerful as governor are his dubious ties with the PLO. I should have been Italian, as I am a lady who may forgive, but I sure don't forget. And, despite Young's glib words and friendly handshakes, I well remember he had to resign as United States ambassador to the UN because of these leanings. Forget all of those clandestine meetings with his PLO pals?... no way!

Now Reagan... what a guy! Even though a great

upheaval in Eastern Europe.

"The problem there is they have leaders like Moammar Gadhafi," Reagan said, "It was not just an accident that some airplanes flew his way one day." This, in reference to the 1986 bombing raid on Tripoli, Libya. Reagan surprised me and stood tough when needed. I truly believe that the world owes him a vote of thanks for starting the ball rolling for the astounding events which are taking place today.

He had the foresight to realize that Israel provides the United States with superior intelligence. He and

The keynote speaker of the luncheon was former President Ronald Reagan, who quipped, "In Hollywood, if you didn't sing or dance, you ended up as a public speaker." What a darling man! It was a few days after his 79th birthday and he looked wonderful! The man is just incredible. He spoke with conviction and his usual charm. The crowd cheered when he said that the 1990s will be the decade of the Republican party.

many of the attitudes of the Republican party on such major things as abortion and prayer in the schools concerned me during his tenure, he did good. True, on those issues we are on totally different wave lengths. But the topic of Israel is another story. I believe that during the past eight years the State of Israel hasn't had as good a friend in a president since Harry S. Truman. I only hope that President Bush doesn't make any negative changes because of the rapid

his party were astute enough to recognize that the United States receives good value for what it gives. He was well aware that we received many benefits for our direct and indirect assistance. If we're not careful and if we vote in politicians with the background of Andy Young, we will retard the staggering peace process. It is important to remember peace depends greatly on the perception by the Arabs that the U.S./Israeli ties are strong as ever.

Scene changes for 3000 teens

JERUSALEM — The scene last week for the 3,000 Jewish teenagers was at Auschwitz as they marched the short distance from it to the Birkenau Concentration camp. The scene this week was an Israeli hilltop at the Living Forest near

Jerusalem where they planted trees. It was a change from death to life.

Adding an almost eerie touch was the sounding of the sirens at 11 a.m., marking Israel's fallen in its wars in its short modern history.

What about Mr. Loyal?

By RITA EDLIN

Q: I'm 32 years old. I've got a good job, friends and freedom. When I was little, I played career woman instead of house and dolls. I always



said I'd never settle for being Mrs. Somebody. I didn't want to have to answer to anyone or be tied down with bottle and diapers.

But now I'm beginning to wonder. I just spent a week in Florida with a friend I hadn't seen in years. She married the boy next door; they have a nice house and two adorable children. She seems so happy, I wonder if I'm missing something. Every once in a while I do wish I had children, and time is running out. Do you think I'll be sorry if I marry Mr. Loyal and Loving, just to have a family? We've been going together for four years. — J.D., Denver.

A: Taking a peek for a week at someone else's life won't tell you the whole story. And it won't tell how family life would be for you, either.

What you're wondering, now that you have the life you thought you wanted, is whether that life would be better with children. You won't find an answer by comparing your life to others. What you saw when you visited your friend was a snapshot view of a happy time in her life. If you had gone through the whole album with her, you might have seen scenes of drudgery, worry, compromise and regret.

Your visit probably left her wondering, too. Couldn't she feel she missed the

glamour, excitement and independence of your carefree single life. Try separating some of the questions in your mind.

First, do you want to spend the rest of your life with Mr. Loyal and Loving? What about being Mrs. Loyal? Would you have to answer to him? Would you be willing to do that? What about Mr. Loyal? What does he think about all of this.

Having children involves two people, so you need to decide that with Mr. Loyal, after the two of you are married and have learned to live together. It's a long-term decision and there's no turning back after you've had a child. It means giving up some freedom and taking on responsibility for another's life. What if that child does not turn out to be "adorable?"

Some people say the process of parenting stretches them to become stronger, more generous and competent that they might have been, that it broadens their lives and interests. But there are still others who feel held back by demands they cannot meet or compromises they'd rather not make.

Erik Erikson, a renowned psychoanalyst, suggested that the trend to have no children imposes a sense of stagnation or turning too far inward on those who make that choice.

It's true that childbearing and rearing does create a whole set of emotions which are not felt in any other way. But that doesn't mean it's right for you. You have the choice, and it's not an easy one.

At age 32, you're beginning to feel there isn't much time left, if you do want children. Why not consult a family counselor to sift through the important issues you raised in your letter?

Rita Edlin may be reached at 2412 Ingleside, Cincinnati, OH 45206.

Israel and the diaspora

Continued from page 2

criticized. Then there is the Who is a Jew issue, which was resolved only by joint action of the diaspora. And more lately, the way in which the Rebbe, controlled who would not dominate the next Israel government.

So it is better all around that we acknowledge what is fact and act accordingly.

Krupnick

Continued from page 15

characterized by the "Tents of the Communities of Israel" in Sacher Park. Dominating the scene, was the Central Royal Marquee, headquarters of Beyahad. Then followed: The Yemenite Tent, The Tent of the North African Communities, the Tent of the Kurdish Community, The Tent of the Jerusalem Senior Citizens' Clubs, The I.D.F. Central Command Tent, The Iraqi Community Tent, The Association of Ethiopian Olim Tent, The Russian Olim Tent, The Iranian Olim Tent and The Exhibition and Bookshop Tent.

As we moved from tent to tent, we had an opportunity to chat with the hosts in each tent. All were outgoing and charming, most offering some goody in refreshments typical of the local community. The Russians and the Ethiopians, appearing for the first time in so vast an undertaking were a bit shy, understandably. Yet they joined into the spirit of gaiety fairly quickly. In some of the tents there was continuous singing and "native costume dancing." We recog-

nized our fellow dancers from Kurdistan at the "Hakofes" dancing on Simhat Torah night at the Libert Bell Garden in Jerusalem.

Surrounding the huge crowds in and around the tents were literally thousands busy grilling meats on every square inch of space. Everyone present was enjoying Mimouna to the hilt — the food, the performances, the contagious spirit of joy and friendship — the unity of all Israel in action.

What is the background of this fascinating holiday? What does Mimouna mean? No one seemed to know for certain. Some associate the name Mimouna with Maimon, father of Moshe ben Maimon (the cherished Maimonides). Others opine that Mimouna is a derivative of the Arab word "mimun," meaning "mazal" — good fortune, particularly on the eve of the Mimouna. Whatever the base may be, clearly it is a great and inspiring experience for all participants. Kol Hakavod.

(Samson Krupnick may be reached at 22 Pinsker, Jerusalem 92228, Israel)

Luria

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certain about the extravagance of a bloom which droops in mad profusion from the branches and then flutters to the pavements, covering their grayness under swales of pastel purple. Pick up a handful of blossoms. Each one is a delicate, five-lobed urn molded in gossamer.

If you've delighted in the massed Japanese cherry trees along the Potomac in April, try San Diego in May, when the jacaranda — called *efz darechet* (wayside tree) in Israel — has its time of glory. You'll be moved to say the blessing.

Hurry — you only have until the middle of the month!

Rashi's birth to be honored

TROYES, France — The 900th anniversary of the great 11th century French scholar, Rashi, could not be held because of World War II, but now the 950th anniversary of his birth is to be marked with a seminar with dignitaries and WIZO members from Belgium, Italy and Switzerland, with French Minister of Culture Jacques Lang as a patron.

Only Burger King still missing

TEL AVIV — With Wendy's and McDonalds already entrenched, now Domino Pizza and Pizza Hut are launching their Israeli operations here, leaving only Burger King out of the market, at least so far.

President Daniel Moi of Kenya was accompanied on his visit to Washington by his personal physician, Dr. David Silverstein, president of the Nairobi Hebrew Congregation.

Silver

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Jewish Congress convoked a gathering to commemorate that nation's bravery. At the Montreal meeting, Peter Karlukavski, of the Bulgarian Embassy in Canada, received a citation at the hands of Alan Rose, the Congress's exec. Participants in the program included Dr. David Atlas, one of the rescued Jews; Shalom Shurman, Israel's consul; Golda Hershon, a chairperson of the Quebec chapter of the Congress, and many other notables.

Postmark Israel

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has happened, but to this writer there is still another, which no one has yet mentioned. If friends and political allies in Israel can lie to each other and betray each other; if solemn promises are brazenly violated the moment they are signed; if dignity and honor and decency are publicly held in such low esteem — if all this takes place within our midst, by our own people — how much less faith we should have in Arab states and negotiators, sworn to destroy us, who suddenly talk of pledges of peace and harmonious co-existence if only we let our defenses down, surrender territory, and let the erstwhile terrorists become the neighbors next door. It is a sobering thought, which must not be lost on Israel. — C.A.

Gold

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being of "Magyar-Jewish descent," Seitz's biography contains nothing of Jewish interest. It appears that Joseph Pulitzer was raised as a Roman Catholic, had no connection with any Jewish community, married a non-Jew, and raised his children as such.

As for being related to Joseph Pulitzer, only genealogical research could determine that. We don't even know whether the family name Pulitzer is monogenetic or polygenetic.

We've remarked in instalment 23 on Jewish family names having a Christian reference. Three more such names are Monastyrski, Monastersky and Monastirenko, which refer to a monastery (the last one means "little monastery" in Ukrainian). Their first bearers presumably lived near a monastery, though Monastyrski and Monastersky may actually be derived from the name of a town containing the word for "monastery" (there's one in Belorussia for example).

More Ashkenazic family names with a Christian reference are Rothkirch and Weisskirch (German for "red church" and "white church," respectively). Either the first bearers lived near a church of this color or in a place so named (Weisskirchen is a town in Germany). Bischofshelm ("bishop's home" in German) is a Western Ashkenazic family name, taken from the name of a town in Germany. Kirchheimer is, likewise, a Western Ashkenazic family name based on the name of a German town, Kirchheim. And the Eastern Ashkenazic family name Belotzerkovsky is taken from the name of a town in the Ukraine whose literal meaning is "white church."

In all of these Jewish family names with Christian references, then, we see that Jews took them not because of their Christian connotations, but because they happened to live in a town so named or near a Christian church or monastery — just as St. Kilda Synagogue, in Australia, is not named for St. Kilda but just happens to be located on St. Kilda's Street.

Social calendar

Continued from page 16

"Messianic fervor not religious pessimism was his message.

Rabbi Fenster listed his "greatest aspiration as president — to breathe a renewed dimension of kavod, of respect and caring, into the relationship of my colleagues and their communities. No higher goal could possibly call us." He hoped for a reciprocal response from religious leaders and civic officials of all denominations, color and persuasion.

Rabbi Rosenthal's talk centered on strengthening the chaplaincy program, working with other faiths, which he termed vital for us today, and "defending the rights and status of Jews here and abroad." A prime program for raising the rabbinical voice in the public relations field and media, which he charged "has been too often usurped by others in the secular community," was among other ideas voiced.

A moving ceremony, at which Mrs. Gunther Hirschberg, widow of the man who had served a year and half (up to his passing last year as president NYBR) was the presentation of a special plaque noting her husband's service.

Also installed: vice presidents — Rabbis Marc Angel, Louis Frishman and Alvin Kass; honorary V.P.'s: Rabbis Alfred Gottschalk and Ismar Schorsch; secretaries: corresponding — Marc Gellman, financial — Marc Wohlberg, recording, David Kahane and treasurers: Stanley Davids and Joseph Potasnik. Senator Carl Levin of Michigan was guest speaker.

MYSTERY PERSON

Do you know who's who?

The Mystery Person is devoted to Jewish education.

The winner of the Post and Opinion Mystery Person will receive a two-month extension of their subscription. Responses must be made by mail. All correct guesses received prior to publication of the solution will win.

BOOK REVIEW SECTION

Parables and Portraits

Reviewed By HERBERT J. LEVINE

Stephen Mitchell's, *Parables and Portraits*, N.Y. Harper & Row, 1990, 87 pp., \$16.95.

I am a great admirer of Stephen Mitchell's translations from Hebrew. He makes the ancient book of Job as contemporary as the conversational idiom of Yehuda Amichai and as classic as the lapidary precision of Dan pagis. He has also beautifully translated poetry and Scripture of very different cultures, from the high Romantic art of Rilke to the homespun homilies of the Tao te Ching. With the publication of his own book of poems, we have the chance to examine and learn from a sensibility that can accommodate so many spiritual traditions.

Though published as poetry, one could easily imagine *Parables and Portraits* marketed as a book of spiritual wisdom. The 15 verse portraits and 54 prose parables take their subjects from Greek myth, European folklore, and especially from Judaism, Christianity, and Zen Buddhism.

Mitchell's parable on his wife's "Great Grandfather Chang" summarizes his approach to religious traditions. The ancestor's portrait is inscribed with this advice: "Whatever you require, the only one who can give it is yourself." For "Yeshu of Nazareth," in Mitchell's portrait,

There was no outside heaven/ waiting for you. Despair/ had to be made your own/ since you had, somewhere, willed it,/ and yourself had given yourself/ that cup,/ to drink, to the last bitter drop.

In this same spirit, Mitchell has "the true messiah/ (you can call him Jesus if you like)" meet "Paul of Tarsus" in his backyard and offer him wine ("a California port") and bread, saying "take/eat; this your body." This small variation on the language of the mass is the key to his poem and to Mitchell's American spirituality. We each are our own path. As in Emerson's classic formulation, "The Divinity School Address,"

not any one special divine Son, but each of us is a son of God.

In "Sinai," Mitchell cites the Jewish version that comes closest to this antinomianism, a midrash on the giving of the Torah in which the last word is given to Rabbi Yosi explaining that God spoke only the silent aleph of the word *I, a-nochi*. All the rest is, of course, our commentary.

Mitchell's work in both prose and verse is commentary, rather than lyric speech. His prose parables are distinguished by their trenchant, mordant wit. "Faust begins by cutting into a circle. This, given the purity of his intent, eventually leads to mass pollution and 50,000 nuclear warheads pointed at everything he loves." Cassandra, since no one listens to her, "has taken to selling herself on street corners" "Up in a cheap hotel room," she whispers in her client's ears, "nuclear holocaust, acid rain."

Occasionally, as these examples suggest, this contemporaryizing of myth is too easy; the insight hasn't grown from a careful and delicate probing of the subject. The parables on biblical stories yield better results. In "The Binding of Isaac," told from Isaac's perspective, "the nightmare gradually acquired the details of a pious legend. The demented thought became a heavenly command... The abrupt awakening became a miraculous, last-minute reprieve from a God who was only testing, after all." The essence of rationalization is captured in those last two well-chosen words.

The verse portraits, also encounters with figures, are more feelingly rendered. I will come back over and over again to the loving evocations of four modern Jews: the Baal Shem Tov, Spinoza, Freud and Kafka. For the Hasid, "prayer was/ a quality of attention. To make so much room/ for the given/ that it can appear as a gift." Yet this mystic was skeptical about language: "the few words that you did find seemed/ tinier than colored pebbles." Inside his lens-grinding shop, Spinoza knew that "the only faith you could trust/ was in your own clear awareness," yet the skeptic offers a mystical lens on transient things: "All of them have their place/ inside eternity." Mitchell's

Freud stands perpetually in front of the Sphinx, for when he returned from solving the riddle, "with the taste/ of knowledge bitter" in his mouth, "there was no small hand to guide you/ through that other darkness/ into the sacred grove." His Kafka, endlessly patient, sits "in darkness/ with his terrible yearning stuck/ in his throat, unable to swallow,/ unable to cough it out," because he "has, even once, glimpsed/ the certainty of our freedom."

In these and other memorable portraits of Zen masters, we have records of a student's deepest encounters with his spiritual teachers. In reading them, we become Stephen Mitchell's students.

Conflict and Accommodation

Charles S. Liebman, *Religious and Secular: Conflict and Accommodation between Jews in Israel* (Jerusalem: Keter, 1990), distributed by Avi Chai, 509 Madison Ave., New York, N.Y. 10022

This volume offers a collection of academic essays by different authors with ideological persuasions which examine the relationship of religious and non-religious Jews in Israel. There is a striking consistency contributor's findings. Information was gathered and interpreted comparing the hareidim, or parochial Orthodox, the nationalist, or religious Zionists, the non-ideological "traditional" non-religious, and the militant secularists as they respond to one another within the confines of the linguistic, geographic and cultural boundaries of Israel. The studies examined "intermarried" couples, or family units where one spouse is religious, while the other is not, conflicts concerning the nature of public life and institutions, and the integration of secular and religious people in the Peace Now (liberal) and Tehiya (right wing) political movements.

The contributors have found that, with the Six Day War, Israeli society

has become more "right wing" and more militant. Now that orthodox Jewish religion has become more mainstream, modern religious citizens now vote for secular parties [largely Likud and Tehiya], which accounts for the loss of strength of the National Religious Party, the political group that defines itself as the representative of the religious Zionist. A "national — religious" party is no longer seen as necessary to protect religious Zionist interests when the religious Zionist voter feels him/herself to be a fully enfranchised citizen.

The editor, himself, a religious Zionist as well as a brutally honest and world class social scientist, ruefully notes that while contact, understanding, and ideological adjustment can reduce conflicts, Israeli society is growing apart because socialization patterns limit rather than encourage contact and understanding.

The volume's contributors consistently find that Israeli society is drifting apart. While in Tehiya, a militant nationalist movement which opposes territorial compromise, appeals to secular as well as religious nationalists, some tensions still remain, because its religious members feel underrepresented in the party. By not voting for a religious party, they are, in terms of Israeli political culture, betraying the "family or 'party' culture. Compromises may be negotiated on party level, but not by individuals.

Hareidi, or parochial Orthodox culture, views Israeli society as evil and corrupt. Israeli hareidim are only marginally tolerant of American immigrant hareidim, because the American version of this social religious group are too tolerant, too wordy, and too open to the larger society. In a discussion of a "hareidi/nationalist — religious" "intermarriage," it is noted that the husband refuses to dress in black, and he wishes to earn a living and serve in the army, and that the hareidi wife's rabbi actually discouraged the union.

Unlike America, Israel is a Jewish society. Very few Israelis want to change the Jewish character of the State. Consequently, as different as the religious and secular communities happen

to be, they do share significant culture symbols. While the religious and secular press, being interested in good copy and good sales, emphasize differences and fears for their emotional value, private citizens whose ideologies do not reflect the fringe of Israeli society have a vested interest in living together in tranquility.

When accommodations work, they are based upon a shared identity, if not ideology, and a sense of respect that does not ask the "other" side to compromise its basic principles, while recognizing that religious people, by dint of their commitments, are less able to compromise.

Liebman's engaging [and threatening] final reflections reveal that western democracy and Orthodox Judaism are not compatible. A Torah state which mandates adherence to Jewish law, however understood, is a political impossibility. The fear of a Torah state, borne as a consequence of the increased visibility and political strength of religious community, does increase anxiety. While Israeli society is growing more separate, it is the hope of the contributors that understanding, tolerance, and respect can be developed.

Religious and Secular: Conflict and Accommodation between Jews in Israel has much to teach American Jews. There are precedents for Jews of different ideologies to cooperate with each other. Accommodations can be made, but not when differences are exploited so that the "other" groups become demonic, evil, or the "dark side." It must also be noted that a non-religious Israeli's Jewish identity is preserved by the "civil religion" of Israeli society, with Hebrew, calendar, political boundaries, and civil Jewish culture all converging to instill a passive Jewish identity even among otherwise secular Jews.

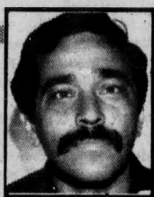
These forces are not present in the Diaspora. On one hand, ideological, theological and communal solidarity can serve as instruments of Jewish unity, but they also divide. If American Judaism is "too pluralist" or too democratic, it will lose its power and draw; if it becomes too parochial and particularist, it will further

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High school All America basketball team

By **SHEL WALLMAN**

With our biggest player standing a mere 6'3", this team won't intimidate with size, but the talent is there and the Jewish role in col-



lege hoops will be enhanced by its presence. Now let's meet the guard dominated 1989-90 Jewish High School All-America Team.

First-Team

H. Alan Waldman — Clark H.S. — 6:3 (Sr) from Las Vegas, NV.

Victor Koytikh — Brookline H.S. — 6:2 (Sr) from Brookline, MA.

Keith Weinstein — Grant H.S. — 6:0 (Sr) from Van Nuys, CA.

Matt Hoffman — N. Farmington H.S. — 5:10 (Sr) from N. Farmington, MI.

Rick Michelson — Highland Park H.S. — 6:1 (Sr) from Highland Park, IL.

To play the point in big-time college hoops, you must be quick, be able to hit the outside jumper to keep the defense honest and be able to distribute the ball. H. Alan Waldman (P) possesses all three attributes and, as a result, has signed to play for the nation's #1 college team, UNLV. Waldman was named MVP of the Class AAA Southern Conference, All-State, 1st-team, and was selected as Nevada's Player of the Year by USA-Today. His stats read: 16.9 ppg on 55% shooting (39% from 3-point land) and 8.3 assists.

Victor Koytikh arrived in Brookline from the USSR as a preteen and took to hoops like a moth to light. After leading his team to the State 14 finals and being named MVP of the strong Suburban League, Victor was chosen All-Met Boston, 1st-team by both the Boston Globe and Boston Herald. His stats read: 19.9 ppg, 8 rebounds, 6 assists and 4 steals. His college plans are incomplete.

Coach Howard Levine expected a big senior year from **Keith Weinstein**, and he wasn't disappointed.

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Keith was named All Los Angeles, 3-AAA schools, 1st-team, and was honored as Player of the Year by the East Valley League. His stats read: 16.5 ppg (including a school record 57 three-pointers) and 3.8 assists. His college plans are unsettled.

A blue-chip performer since his sophomore year, **Matt Hoffman** was named All-State, 4th-team, All-Met Detroit, 1st-team, and to the Detroit Times Dream Team of Oakland County. His stats read: 20.7 ppg, 7.5 assists and 4.0 steals. Despite his 5'10 height, coach Tom Negoshian expects Matt to sign on with a Div. I program.

Rick Michelson upgraded his game from a promising junior to an exceptional senior. Strong, quick, a leaper and an outside threat, Rick was named Player of the Year of the Central Suburban North League, made the All-Tournament team at Elgin, IL, and was named All-State, honorable mention. His stats read: 19 ppg (including 60 three-pointers), 7 assists and 5 caroms. Rick's college plans are undecided but coach Mike Kolze expects him to go Div. I.

Super Senior Ten

Richie Aronwald — Clarkstown South H.S. — 5:11 (G) from W. Nyack, N.Y. Richie is the classic point-guard who sees the whole court, pops, penetrates and distributes. He

was named All-Rockland County by the Coach's Association. His stats read: 15 ppg, 7 assists, 4 boards and 3 steals. His college plans are unsettled.

Joey Brauer — Sheephead Bay H.S. — 6:0 (G) from Brooklyn, N.Y. A point-guard with the kick of a mule, Joey led all Jewish hoopers in scoring with 27.5 ppg and in assists with 9.5 per contest. The Baysmen's heart and soul, Joey was named N.Y. Daily News All-Brooklyn, 2nd-team, and All-City, honorable mention. Joey's college plans are undetermined.

Ari Brooks — Churchill H.S. — 6:4 (C) from Potomac, MD. Unstoppable inside, scoring or boarding, Ari led his team to an 18-6 season and the regional semi-finals. He was named Montgomery County (600,000 pop.) Player of the

Year and All Met D.C., 4th-team. Ari's stats read: 20.4 ppg on fine 58% shooting with 7.2 rebounds. Ari's college plans are incomplete, but there isn't much call in Div. I for 6'4 centers.

Todd Deutsch — Oyster Bay (L.I.) H.S. — 5:8 (G). A hard working, dedicated, team-player, Todd was a Newsday All-Nassau County, 2nd-team, selection. His stats read: 20 ppg, 7 assists and 3 steals. His college plans are incomplete.

Todd Eisenger — Gulliver Prep — 6:0 (G) from Miami, FL. Quick, a leaper and able to stick the jumper, Todd led Gulliver in all phases of the game and was named to the Miami Herald's All-Dade County, Class 1A-2A schools, 2nd-team, and a spot in the Dade County All-Star Game. His stats read: 16.6 ppg, 4.1 assists and 8.5 rebounds. Due to his mother's recent death, Todd wants to stay close to his family and will attempt to walk-on at Florida International (Div. I).

Louis Fogel — St. Louis Park (MN) H.S. — 6:2 (G/F). Louis plays in the suburbs, but his shooting is definitely from downtown. He netted 17 ppg (including 61 buckets from 3-point range, most for any Jewish player this year) and fired at 73% from the stripe. Louis was all-conference and the Minneapolis Star named him All-Met Twin Cities, honorable mention. He will probably play at Hamline U (Div. III).

Greg Gottlieb — El Modena H.S. — 5:10 (G) from Orange, CA. Greg is a quick, solid point-guard who can pop, penetrate and dish. He was named all-league, 1st-team, and his stats read: 16.9 ppg and 3.5 assists. His college plans are incomplete.

Josh Hamermesh — Newton North (MA.) H.S. — 6:7 (F). Josh used his 6'7 frame to dominate in the paint. He notched 20 ppg, skied for 11 rebounds and rejected 5 shots per game. The Boston Globe named Josh All-Met Boston, 2nd-team, while he also received All-State Academic, 1st-team, honors. Josh will play college hoops at Amherst College (Div. III).

Dave Katz — Pikesville (MD.) H.S. — 6:0 (G). After hoisting them up for three years, Dave finished with 1,080 points

scored for his career. He was named All-Baltimore County, 2nd-team, and Baltimore Sun All-Met, honorable mention. His stats read: 23.5 ppg on 48.5% shooting with 2.5 assists and 81% from the foul line. Dave's college plans are incomplete.

Jeff Polinsky — Monte Vista H.S. — 6: (G) from Spring Valley, CA. Jeff poured in 24 ppg with 4.5 assists and was named All-San Diego, Class A schools, 3rd-team. Jeff will stay close to home and play his college ball at U.S. International (Div. I).

Juniors of Influence

Charlie Barokas — Mercer Island (WA.) H.S. — 6:4 (G/F). Charlie was touted by Coach & Players Magazine as a blue-chip junior. He missed four games with ankle problems but still finished with 15 ppg, 2.2 assists and 3.9 rebounds. Coach Pepple expects him to be All-State as a senior if he remains healthy.

Hal Cohen — Cardozo H.S. — 5:11 (G) from Bay-side, N.Y. Also touted by Coach & Players Magazine, coach Ron Naclerio depicts Hal as solid as a rock, a kid who will walk through a wall to win. The co-captain was named All-City, honorable mention, by the N.Y. Daily News. His stats read: 13.7 ppg, 8.3 assists and 3.3 steals.

Brett Feinstein — J.F. Kennedy H.S. — 6:0 (G) from Bellmore, L.I. Brett has all the skills — he's quick, sees the court, penetrates, dishes and can bomb. Newsday named him All-Nassau County, 2nd-team. His stats read: 23 ppg, 7 assists, 5 rebounds and 4 steals.

Brian Passink — Benedictine Military School — 6:3 (G) from Savannah, GA. Coach Tommy Cannon describes Brian as very aggressive and with nerves of steel. He feels Brian will play high Div. I if he improves his strength and

toughens up his defense. The son of a coach, Brian was named All-Savannah, 1st-team. His stats read: 26.8 ppg, 4.4 rebounds and 2.2 steals.

Scott Slutzker — Hasbrouck Heights (N.J.) H.S. — 6:5 (C). Scott will probably play football in college as a tight end but the man can also do it on the hardwood. Named all-league, 1st-team, and all-County, honorable mention, Scott scored 18.4 ppg, 3 steals, 2 blocks and a whopping 16.4 rebounds.

Crisis Crossing the Nation

There is a very thin line separating the players already listed and many other deserving cagers. Let's meet some: **Matt Adelman** (Sr) — F. Lee (N.J.) H.S. — 6:1 (G); **Amit Alter** (Fr) — Teaneck (N.J.) H.S. — 6:1 (F); **Jason Altman** (Fr) — Pleasantville (N.J.) H.S. — 6:0 (F); **Dan Altshuler** (Sr) — Chicago Ida Crown — 6:1 (G); **Andy Berlin** (Sr) — Fair Lawn (N.J.) H.S. — 6:2 (F); **Kevia Brown** (Sr) — Calabasas (CA) H.S. — 6:3 (G/F); **Kea Clyman** (Sr) — Lower Moreland (PA) H.S. — 6:2 (G); **Todd Falberg** (Fr) — Harrison (N.Y.) H.S.; **Dave Fertig** (Sr) — E. Brunswick (N.J.) H.S. — 6:2 (G); **Jay Fiedler** (Sr) — Montclair (CA) Prep — 6:2 (F); **Mike Geschner** (Sr) — Plainview JFK (L.I.) H.S. — 6:1 (G/F); **Steve Ginsberg** (Fr) — Needham (MA.) H.S. — 5:8 (G); **Dave Goldberg** (Sr) — Fairfax (CA) H.S. — 6:8 (C); **Alex Goodman** (JR) — Lower Merion (Pa.) H.S. — 5:11 (G); **Carey Gordon** (Sr) — Gilman (MD.) School — 6:3 (G/F); **Jeremy Greenberg** (Sr) — Vental (N.Y.) H.S. — 5:11 (G); **Rob Guthell** (Sr) — Hackley (N.Y.) School — 6:3 (F); **Hal Halperin** (Fr) — Westwood (MA) H.S. — 5:10 (G); **Steve Hart** (Sr) — Half Hollow Hills (L.I.) H.S. — 6:1 (G); **Eric Kamir** (Sr) — Randolph (MA.) H.S. — 6:0 (F); **Scott Kusan** (Fr) — Clarke (L.I.) H.S. — 6:4 (C); **Brian Landan** (Sr) — Fieldston (NYC) school — 6:3 (F); **Erik Leibowitz** (Fr) — Salem (MA.) H.S. — 5:9 (G); **Eric Levy** (Sr) — Edgemont (N.Y.) H.S. — 5:8 (G); **Darren Luskoff** (Fr) — Clarke (L.I.) H.S. — 6:5 (F); **Harry Marks** (Sr) — N. Hollywood (CA) H.S. — 6:3 (G); **Dave Meiselman** (Fr) — Wayne Valley (N.J.) H.S. — 6:9 (C); **Peter Moore** (Sr) — Clarke (L.I.) H.S. — 6:0 (F); **Scott Pomerantz** (Sr) — Ladue (MO.) H.S.; **Brian Rosenberg** (Sr) — Niles North (IL) H.S.; **Chris Sanger** (Soph) — Montclair (CA) Prep — 6:4 (C); **Scott Schacter** (Fr) — Wheatley (L.I.) H.S. — 5:9 (G); **Jeff Stern** (Sr) — Borroughs (MO.) School — 6:2 (F); **Jarrod Teller** (Sr) — Abington (PA.) H.S.; **Harley Weinstein** (Fr) — Wantagh (L.I.) H.S. — 6:3 (F); **Jeff Winter** (Sr) — Churchill (MD.) H.S. — 6:4 (F); and **Brian Yankelevitz** (Fr) — Bayside (NYC) H.S. — 6:5.

Did we miss anyone? Write Shel Wallman at 70 West 95 Street, #27C, New York, N.Y. 10025 or call (212) 666-0352.

Conflict and accommodation

Continued from prev. page
alienate those on the margin of the Jewish community. By convincing all Jews that they have a stake in the Jewish identity of other Jews, even if those Jews think differently, we may begin to develop a means of intra-Jewish communications

that transcends UJA platitudes. We must come to recognize that our national religious identity is at stake, so that we must find ways which we can, like the Tehiya party platform declares, "walk together," for otherwise, we will continue to drift apart.